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The LUTHERAN OUTLOOK

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Pointed Paragraphs

MARGINAL MEMBERS

IN A COMMITTEE MEETING not long ago someone used that expression, "Marginal" members. It was new to me, and has haunted me since. I had heard of "inactive" members, of "delinquent" members, of "indifferent" members. Of course, we mean the same group of persons. Some of them are indeed as far as possible away from the center of church life and program, yet without falling off entirely.

It is not enough for us to make a study of our membership rolls, to get the statistical information, to make out a list of names. We ought to do all in our power to make such persons really central and participating members of the church.

It is my conviction that the very great majority of persons who join our churches intend to be active and faithful members. But for various reasons they are not successful. We who consider ourselves loyal have more important business than to pronounce judgment upon them; we ought to do all in our power—by prayer, personal interest, personal calling—to win them into a full, central loyalty.

And this—especially in our larger congregations, with people so generally employed and otherwise busy also—requires cooperation of loyal Christians with the pastor. As I see it, a church could each year profitably devote a definite period to this work, as we devote other definite periods to the winning of converts.—*J. W. K. in Evangelical Messenger.*

Apart from Christ there is no complete freedom. Freedom from want, freedom from fear, freedom of speech, and freedom to worship are the fruits of the freedom Christ brings and creates within us. Peace in the world will come when the hearts of men are free from pride, greed, selfishness, hate, hyper-nationalism, revenge and intolerance. When our hearts are free to love, free to serve, free to do the perfect will of God, we shall secure peace for the nations of mankind. Christ is at the heart of a free world.—Marshall C. Dendy.

"HE HUMBLED HIMSELF"

We are impressed with the fact that He who was the Bread of Life began His ministry by hungering, and He who was the Water of Life ended His ministry by thirsting.

Gregory of Nazanzus has beautifully developed this idea in these words:

"Christ hungered as man, and fed the hungry as God;
He was hungry as man, and yet He is the Bread of Life;
He was athirst as man, and yet He says, 'Let him that is athirst come unto me and drink';
He was weary, and yet He is our rest;
He pays tribute, and yet He is a King;
He is called a devil, and cast out devils;
He prays, and yet hears prayer;
He weeps, and dries our tears;
He is sold for thirty pieces of silver, and redeems the world;
He is 'led as a sheep to the slaughter,' and is the Good Shepherd.
He is mute like a sheep, and yet He is the Everlasting Word."

—*Missionary Digest.*

In the days when a wood shed stood behind the American home, a great deal of what now passes as juvenile delinquency was settled out of court.—Link.

SMALL COMFORT

In a small rural community the four leading churches are close together only in a geographical sense. Petty jealousy and bickering prevail. About the only thing these congregations have in common is the problem of dwindling attendance. A member of one of these churches was asked recently how his group was getting along. He had to confess that they weren't making much progress. "But, thank goodness," he added, "the others aren't doing anything either!"—*Quote.*

The divorce problem exists simply because there are too many married couples and too few husbands and wives.—Nuggets.

PLACING HIMSELF

"I got off a street car this morning," said a doctor, "and being in no hurry, I began moralizing on the actions and probable character of three men who had alighted just ahead of me. The first one was even then halfway down the block . . . . 'There,' thought I, 'goes a hustler—a man who's bound to succeed in life.' The second man was walking rather slowly and impressed me as one who would do fairly well, perhaps. But the last fellow was just dawdling along in the most shiftless sort of way. I very quickly set him down as a loafer. Just then I thought, All three were ahead of *me!*"—*R & R Magazine.*

The greatest guarantee we can have of the continuance of liberty lies in the practice of the Christian religion. It was in the spirit of Christ that men gained their freedom. It is in the spirit of Christ that we shall preserve it.—F. J. Helps.

NOT SO SLOW

Mexican politicians fondly recount the story of the American tourist who hired a taxi for a sight-seeing tour of the capital. As the cab reached the National Palace the tourist asked how long it had taken to build it. "Three hundred years," the driver said. "Why we could build that palace in three months," the tourist commented. . . .

The driver kept quiet until the tourist pointed at posters reading "Aleman" pasted on walls of buildings. The driver explained it was the name of a Presidential candidate. "How long does it take you to count the votes," the tourist asked. "A week."

"Well, we know the results of any election the same day," the tourist said.

"You've got nothing on us," the driver replied. "We know them one year in advance!"—*N. Y. Times Magazine.*

We need to lay the foundation for our new order on the solid ground of a great faith in God, faith in Christ, faith in the living spirit operating here and now in our world and faith in man and his immortal destiny.—Claramae Wagner.

The Lutheran Outlook

Official Organ of the American Lutheran Conference
REV. E. E. RYDEN, D.D., Editor
Augustana Book Concern, Rock Island, Ill.

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The
LUTHERAN OUTLOOK

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EDITORIAL

Representatives of twenty-one nations convened in Luxembourg Palace, Paris, on Monday, July 29, for the purpose of formulating a peace treaty to bring World War II officially to an end. But the gathering of the world's statesmen in the former State Chamber of Marie de Medici's palace is a peace conference mostly in name. Although it is now a whole year since Japan surrendered and more than fifteen months since German resistance collapsed, neither of these principal enemy nations are to be dealt with at the present conference. Only Italy, Rumania, Hungary, Bulgaria and Finland—the five chief satellites of Germany—are to learn their fate at this time.

Peace Conference Convenes in Paris

Another strange thing about the Paris Peace Conference is the fact that the terms of peace to be imposed on the five defeated satellites will not be discussed to any extent by the twenty-one Allied nations. These terms—and they are onerous ones—have already been determined by the Big Four (United States, Russia, Great Britain and France), and the Paris Conference is merely expected to "rubber stamp" what the Big Four have decided.

Even if the seventeen smaller Allied nations succeed in obtaining some voice in the treaty making, the two-thirds voting rule adopted by the Big Four will probably make Russia the dominant power in the negotiations. This is due to the fact that at least five of the twenty-one nations represented at Paris, namely, Czechoslovakia, Poland, the Ukranian SSR, the White Russian SSR, and Yugoslavia, are clearly under Russian influence and will vote as Molotov dictates. Thus, Russia, is almost certain to get her pound of flesh from each one of the defeated nations, regardless of what efforts may be made by the smaller Allied countries to ameliorate the hard terms already drafted by the Big Four.

As for the defeated nations themselves, they will not as much as be permitted to sit in the conference, although they will each be called in later for consultation and will be allowed an opportunity to plead for more merciful treatment. In this respect they will at least be in a more favorable position than Latvia, Esthonia and Lithuania, the Baltic states which have been swallowed up by the hungry Soviets and have ceased to exist as independent political entities.

In the final analysis, the peace treaty to be written in Luxembourg Palace will only confirm the Russian triumph in World War II and establish Soviet hegemony in Eastern Europe. Through its satellites, Yugoslavia, Albania, Czechoslovakia and Poland, Russia extends her influence from the Baltic to the Adriatic, and from Stettin to Trieste the iron curtain descends, perhaps never to rise again in this generation.

And the end is not yet. Germany and Austria are still to hear their death sentences pronounced, and when the process of partition and mutilation has been completed and Europe's statesmen have once more tried to write a peace treaty in which the spirit of greed, hatred and revenge is triumphant, the stage will be set for World War III.

Protestants Urge Link With Rome for Peace

That serious moves are being made to bring about joint action by Protestants and Roman Catholics on all important world problems was indicated on August 3 when Dr. Walter W. Van Kirk, secretary of the Federal Council of Churches of Christ in America, revealed in London that representatives of Protestant bodies in England, the United States, Scotland, Canada, Australia, New Zealand, Denmark and the Netherlands had responded favorably to a questionnaire which proposed such collaboration.

It was stated that cooperation with Rome would be sought "at the highest level, presumably between the World Council of Churches and the Vatican."

Dr. Van Kirk's statement, which was released to the press as a pronouncement of the greatest significance, made it clear that the Protestant proposal was made with the idea of putting a united world Christian point of view before the statesmen of the world. The announcement stated, however, that unless agreement could be reached between Protestants and Roman Catholics on a high level, the extent of such cooperation would fluctuate "with changing personalities, and you never know where you are."

One of the Churches which had replied to the questionnaire took the position that attempts at collaboration with the Roman Catholic Church "must be preceded by conversations between the highest courts on both sides, and must also include a discussion of the alternative theories of the relationship between Church and State." If such an approach should break down, the reply continued, the question of collaboration should not be taken up "on a mere humanistic or 'good neighbor' basis."

John Foster Dulles of New York City and Dr. Frederick Nolde of Philadelphia, dean of the graduate school of Mount Airy Lutheran Theological Seminary, who were in London with Dr. Van Kirk and other American church leaders to attend a four-day international conference under the sponsorship of the World Council of Churches, also expressed themselves favorably on the proposal to seek parallel action in the political realm with the Church of Rome. Said Dr. Nolde:

"It is imperative that the Churches of the world seek in every legitimate way to bring moral pressure to bear on the leaders of the world. If it is appropriate for labor and business to put pressure on the United Nations organization, it is necessary for Churches to do the same thing."

While some Protestants will have their misgivings concerning any attempts to collaborate with the Church of Rome, the announcement from London, on the other hand, will undoubtedly be greeted with prayerful anticipation by the great majority of Christians. If such a dream finally reaches fruition, it will be the first time since the Reformation that the Christian Church will be able to present a united front to the world on any issue.

And surely the present state of the world demands that the Church shall make its voice heard in the councils of the nations. Altogether too long the Church has assumed a passive attitude or rendered abject obeisance to temporal authority while ambitious, scheming and unscrupulous politicians have robbed men of their God-given rights and plunged the whole world into chaos and misery. The time is here when the Church will have to become the champion of human rights and demand that the world shall be governed by Christian principles, or else abdicate in favor of political movements that have greater vision and more courage.

We are not hopeful about the willingness of the Church of Rome to cooperate with other Christians. Rome's uncompromising position that there is only one true Church and its traditional unwillingness to give the slightest kind of recognition to other Christian groups will make it difficult for the Vatican to enter into any kind of understanding with the Protestants. The latte too, will rightly be wary of Jesuit trickery and intrigu

A Church that has been guilty of all the unmoral pol tic maneuvering that has characterized Vatican dipl macy through the centuries must give evidence of a re change of heart before it will be entitled to the comple confidence of the rest of the Christian world.

But what a power a united Christendom could wield i the world! And what a change could be effected i every realm of human relationships if the Church woul insist on the application of real Christian principles i the affairs of men and of nations! Surely it must be ac ceptable in the eyes of God to pray for the consummatio of such an understanding among those who bear th name of Christ.

Pilgrimage of Peace By Roman Catholics

CONVERGING on Vezelay, France, where Bernard Clairvaux preached a crusade of war to regain th holy sepulchre 800 years ago, groups of Roman Catholic from fourteen countries marched on foot in a "Calvar Crusade for Peace" last month. Each group carried large cross and sang hymns as they marched through th French villages.

Thirty peace pilgrims from England attracted principa attention as they landed at Dieppe from a channel steam er to begin the 250-mile trek over the flat unshaded plai of Beauce, north of Chartres, to Vezelay. Lashed to th bow of their boat was an 86-pound cross.

As the boat neared Dieppe, it was met by thousands o persons who lined the quay to greet the crusaders. The city itself was beflagged, and as soon as the pilgrims landed they were escorted amid scenes of enthusiasm to the local church, where the cross was planted. A midnight mass was held, and at dawn nearly 2,000 persons accompanied the crusaders for a distance of ten miles.

In every village visited, the pilgrims brought the cross into the church, singing in French, "Vive Jesu," "Vive la Croix." One of the crusaders was a 65-year old Glasgow steel worker who used the first vacation in his life for the peace march to Vezelay. Heading the group was a young Dominican priest, the Rev. Simon Blake of Blackfriars, Oxford, who preached to French crowds as often as seven times a day during the 250-mile march. Everywhere the crusaders were overwhelmed with hospitality in the villages along the route.

Similar scenes were enacted when Belgian pilgrims marched through Chalons-sur-Marne, devastated in 1940 and again in 1944. Here crowds lined the streets as the crusaders passed by, carrying their cross, singing hymns, and praying for peace.

Although the Peace Crusade was undoubtedly more spectacular than effective, we can fully sympathize with the motive that prompted it. Apparently a very spontaneous movement, it reflects something of the unex-

essed emotions that are stirring the hearts of all man-
nd today. The common people of all nations are weary
war and bloodshed. They have lost confidence in
pocritical political leaders who have betrayed them
ain and again, and they are beginning to understand,
least in a measure, that their only hope for peace must
found in the Prince of Peace.

But perhaps the most significant thing about the Veze-
y crusade is the changed attitude of the Church.
hereas St. Bernard 800 years ago considered it his di-
ne commission to call all of Europe to arms by preach-
g a military crusade against the Turks, there are many
aders of the Church today who are seeing more clearly
at the god of war and the Prince of Peace have nothing
common. It will be a great day for mankind when the
ntire Christian Church—Catholic as well as Orthodox
nd Protestant—will have the courage to say to the na-
ons that war is wrong and that it will no longer have
ny part in it. If that day ever comes, and it is our pray-
r that it will, mankind may at last begin to hope for the
awn of the promised age of peace. Why should not the
hurch of Christ speak that word now?

New Name Is Proposed For World Convention

IMPORTANT changes in the work and organization of the Lutheran World Convention are proposed as a re-
ult of the meeting of the Executive Committee of the
Convention held in Uppsala, Sweden, July 24-26. For
ne thing, the Convention will hereafter be known as a
Federation, if a new constitution drawn up by the Execu-
ive Committee is adopted at the first postwar meeting of
he Convention to be held in Lund, Sweden, in June 1947.
The use of the word "Convention" has been found con-
fusing, denoting a meeting rather than an organization.
The American delegates proposed "Council," but the
Scandinavians objected to this for linguistic reasons.

The new constitution also calls for enlargement of the Executive Committee from twelve to sixteen members. Membership on the Committee would be divided into four groups, comprising a western or American, a northern or Scandinavian, a central or German, and a new minority or Asia group.

The Executive Committee went unanimously on record in favor of participation by world Lutheranism in the World Council of Churches, and a petition was addressed to the World Council for membership on the basis of confessional representation. This means, if the petition is granted by the World Council at its next assembly, that the Lutheran Church will join the ecumenical movement as a unit and not on a geographical basis, in which latter event Lutherans would completely lose their identitly among other Protestants.

A moving message addressed to Lutheran Churches throughout the world was adopted by the Executive Committee before the Uppsala meeting adjourned. Among other things it urged "all the Lutheran Churches—to proclaim the Gospel vigorously, in fellowship with one another, to our world which has become so alienated from God and has been submerged in suffering, and in merciful love to undergird one another with spiritual and material aid." The message in its entirety is printed in this issue of the LUTHERAN OUTLOOK.

War Prisoners Protest Treatment as Slaves

THE EDITOR'S wife returned home the other day with a purchase of clothespins which she had secured in a country store near our lake cottage. When she opened the package she found each clothespin stamped "Denmark," and hidden between two layers she discovered a slip of paper with this inscription:

"Boycott these pins. Produced by political prisoners."

The incident brought home in startling fashion the crime that is being committed by the victorious Allied nations against millions of young men whose only crime was that they were compelled to risk their lives as soldiers to fight the battles of their native land—and were defeated. It is quite conceivable and also very probable that had the Axis powers been victorious, our American lads would have suffered a similar fate. However, this fact does not in any measure justify such barbaric treatment of our beaten foe on the part of the United States and our allies.

It is to the credit of the World Council of Churches that it is more and more becoming the conscience of the world in this matter as well as in other cases of human injustice. At a meeting of the administrative committee of the World Council held early in August in Horsham, Sussex, England, a strong resolution was adopted urging the governments of the United Nations that are still keeping prisoners of war to accelerate their release and to publish without delay a definite scheme of repatriation.

Christians in America may help put an end to this barbaric practice by writing letters to the State Department inquiring to what extent the United States is a party to such violations of international law and if we ourselves are making use of slave labor in our own country. The American people have a right to know—and also to protest.

A Message

From the Executive Committee of the Lutheran World Convention Meeting at Uppsala, July 24-26, 1946

I. The Executive Committee of the Lutheran World Convention has been assembled in the cathedral city of Uppsala during the days of July 24-26, 1946, to renew and strengthen the ties of fellowship and co-operation among the Lutheran Churches of the world which have been severed through the tragedy of war. From this high place of the Spirit, the Executive Committee sends

its affectionate greetings to the Lutheran Churches of the world, not one of which has escaped suffering under the curse of war.

II. Our generation, as no previous one, has learned how mankind is torn internally and destroys itself when it turns its back on God. The Scriptures say, "Because that, when they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations and their foolish heart was darkened . . And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." (Rom. 1.21 and 28). Our generation has bitterly experienced the truth of these words. We know what it means to belong to a humanity that is under the judgment of God and, because of sin, is under condemnation and the sentence of death. We ourselves are a part of humankind. We belong to it with every fiber of our being. Its destiny is our destiny. None of us can stand aside as though he were not a part of it. Its sin and need are our sin and need. Before God we confess our corporate guilt, and together we stand under His judgment.

III. But, God be praised, we belong not only to the old humanity which is under the tyranny of sin and death. God has given our race a new beginning when He raised up Christ as Lord and as the head of a new creation. In this our day He has granted to us also the grace to be members of Christ and to share in His life. In the midst of the darkness of this world shines His eternal light. In the midst of this world's affliction and suffering we can live as children of the radiant new world in faith, love and hope.

By our faith we receive God's eternal love in Christ, in our love His love glows from us in mutual helpfulness, and in our hope, that is, the hope of the coming glory of God, we are able even to "rejoice in our tribulations" (Rom. 5. 2, 3), because these trials too belong to the way over which God wishes to lead us to His glory. This is the blessed hope we possess through the faith which we have in our Saviour Jesus Christ.

Let us then "hold fast to Him who is the Head" (Col. 2,19) and "let us hold fast to the confession of our hope that it waver not; for He is faithful that promised; and let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more as ye see the day drawing nigh. (Hebrews 10.23-25).

IV. We urge all the Lutheran Churches, according to the gift of grace which God has given to each, to proclaim the Gospel vigorously in fellowship with one another, to our world which has become so alienated from God and has been submerged in suffering, and in merciful love to undergird one another with spiritual and material aid.

May God direct and lead our Lutheran Churches so that they may become instruments for His glory.

Into College Windows

By ALVIN N. ROGNESS

Education and Faith

CHRISTIAN faith is not a state of learnedness. It does not come with much study. Neither is it more native to the brilliant mind than to the unreflective. Nor by the same token, is it a natural state for simpletons. It is neither the achievement of scholars nor the heritage of the ignorant. It is the gift of God, impartially given to learned and unlearned alike, by which a man is enabled to entrust and commit himself wholly to Christ as his Lord and Saviour.

Does education then have nothing to do with faith? At first glance, very little! The faith of a Ph. D. may perhaps never be as sublime as the faith of his illiterate mother. For knowledge is never the parent or the creator of faith. God himself, working through the Word and sacraments, performs the radical miracle of planting faith in the heart of man. It is the old, old story of Jesus and His love which does the work.

But Christian education does face the solemn task of preventing knowledge from seducing its disciple into intellectual pride. It must allow the man of faith the freedom of unlimited intellectual curiosity, while keeping him intellectually humble. It must leave open the doors of every mental pursuit, while blocking every pathway to scholastic priggishness. It must make him hungry for truth, yet thirsting for God and His righteousness. It must usher him into the wonders of natural science and the baffling ways of the social order, without robbing him of a childlike trust in a Heavenly Father. Finally, it must make the expanding vistas of knowledge serve to intensify his awe and deepen his trust as he faces God in the recesses of his soul.

This Christian education can do if it does not allow its students to think that they will find God in the conclusion of a syllogism, or in the final experiment of a physics course, or in the last paragraph of a catechism; but that God yields His majestic and merciful presence only to him who allows the Spirit of God dominion in his will. The cry, "O that I knew where I might find Him" finds answer in the heart that truly replies, "Lord, what wilt Thou have me do?".

OFFICIAL CALL

The biennial convention of the American Lutheran Conference will be held, God willing, at Emanuel Lutheran Church, Rockford, Illinois, Rev. W. E. Benson, Pastor, November 13, 14, and 15, 1946. The preliminary committee will meet the day before the convention on November 12, 1946, also at Rockford. Pray God's blessing upon this conference.

Harold L. Yochum, President
Lawrence M. Stavig, Secretary

But Empty

A WELL known man has said of this generation, "We are not bad, but empty." Did you ever shake hands with a person whose hand felt like a wet, lifeless rag in your hand? Just going through the formality of a social custom without a soul in it! Just a display of a whited tomb!

I may be conscious of being that kind of a person; if I am, I can be changed from an empty vessel to a living personality.

In one of my congregations there was a man who squeezed the life out of my right hand every Sunday. He had many faults, but what a marvelous fellowship we two sinners had in that handshake! The person who belongs to my congregation but who seldom or never makes an effort to understand what his minister speaks about, makes it hard for me to love him. But when we can sit down together in the fellowship of imperfect believers, who with all our faults would like to be different, then we can go a long ways together, though he may sometimes misunderstand me when I take a swing at him from the pulpit and when he sometimes roughly gives me the once over.

Jesus was tolerant, merciful and forgiving of men, but unmerciful about some of the things men did. He was always merciful in His relationship to those who were not offended in what He said to them; He cried over those who could not and would not hear Him, and He condemned those who held themselves aloof from Him.

There was a warm openness about some Christians I knew years ago as a boy. I could not help but see it with the keen detecting eye of youth. I could see they were not perfect people, but somehow I found this easy to overlook because they were so full of loving and radiant kindness. As long as people can express abundant life, and not mere formality, it is easy to be on mutual reciprocal terms with them. But when we become cold in formality, then we are like a "clanging cymbal" which one of the apostles of Jesus spoke about, and, by the way, no one had known better than He what it was to have a mere formal religion.

We were meant to be like a violin, giving music to the world; we were meant to be like a canvas to a painter, expressing in our physical features the dreams of our hearts; we were supposed to be like an electric wire, radiating light and heat and power to our fellow men.

L. C. Bundgaard

Withee, Wis.

Lines by a Future Minister

By Walter C. Riess
Detroit, Mich.

If I could preach one sermon that would bring
A man to Christ;
If I could pen one poem that would sing
A soul to life;
If I could speak but once so men would stay
With their dear God;
If once my pleas could make a sinner pray,—
Then let the sod
Cover my tired body, for happy I would be;
For life is but a searching for a soul to me.

What Is Being Done for Veterans

By Brig. Gen. H. B. Lewis*

THERE ARE 16,000,000 men and women in the United States who are in danger of becoming second-class citizens if the people of our country stop their all-out effort to help them. They are former service men and women who, at a rate of a million a month, have been trading their Army and Navy uniforms for whatever civilian clothes they have been able to find.

They are in danger because they are coming back to an America that cannot absorb them completely unless it receives the full support of every qualified person in every community. Veterans need this support for a period long enough to enable them to readjust thoroughly and to take their places as full-fledged members of our nation. Of course everyone is "for" the veteran and thinks that no amount of help is too much for him. Unfortunately, for too many, "the veteran" is a nameless, faceless statistical average instead of a living, breathing young man from Ohio who used to sell papers and now wants a better job; a college student from before the war whose hopes of going back to school are dashed because it has no room for him; or a one-armed veteran who runs into blank walls of employers who don't want to risk hiring him.

Faces Complex Problem

Because too many can't see the veteran for the forest of figures that surrounds him, they feel conscience-clear in passing off his problems not as their problems but as the exclusive problems of government agencies such as the Veterans Administration. One out of every seven persons in the USA is or will be a veteran. Chances are he faces a complex readjustment problem in returning to civilian status. Obviously no government agencies possibly could grow to such giant proportions as to solve

* This article is reprinted through the courtesy of the editors of THINK magazine and by special permission of General Lewis.

all these problems to the extent of relieving the American people from their share of the responsibility.

When Japan capitulated last summer we in the Veterans Administration knew VA must grow far beyond its pre-1945 size to be able to help the flood of servicemen returning to civilian life. While it went through a feverish period of expansion, reorganization and simplification, we realized that such activities would be hollow and meaningless unless everybody in the country stepped behind the Veterans Administration and took up the rehabilitation program where VA had to stop. What could the people do to help soldiers and sailors become civilians? To answer this question, the reply first must be found to a preliminary question: What is the VA doing to rehabilitate ex-GI's? Its first steps were to decentralize activities and to find personnel to handle the increased load.

Within the past eight months of peace, VA's field installations have increased by more than 130 per cent until today it can count 1,184 offices, hospitals, homes and centers in every state, in Alaska, Hawaii, the insular possessions and the Philippines.

Peak Not Yet Reached

During the same eight months Veterans Administration personnel nearly doubled, leaping from 68,000 to 133,000 employees. More than 90 per cent of them are working in field offices. Expansion is far from its peak; by 1949, VA will need space equivalent to nine buildings the size of the Empire State in NYC.

Veterans Administration's medical program also is undergoing an expansion to bring about its aim of supplying the world's medical care for sick and disabled veterans. One phase of the expansion has been the launching of the most gigantic hospital construction program the earth has ever seen. Costing more than a half-billion dollars, the program will result in modern hospitals capable of accommodating over 150,000 patients.

But hospitals are worthless wthout doctors. To attract the cream of the medical profession, the VA was granted permission to hire doctors outside of Civil Service at attractive rates of pay. A Physicians Training Program was set into motion at VA hospitals located near medical schools, drawing upon outstanding part-time consultants and visiting staffs and full-time resident physicians. More than two-thirds of the country's 75 Class A medical schools are cooperating in this program, supplying a total of 474 doctors by the end of March.

What Government Pays

In the field of education, the Veterans Administration offers at least a year's free schooling or training to every veteran who served for 90 days or more and who was discharged under conditions other than dishonorable. The government pays the school up to $500 a year and pays the veteran subsistence of $65 a month if he's single or $90 a month if he's married.

By the end of March, 379,513 veterans had taken advantage of G. I. Schooling under Public Law 346. Of this total, 81 per cent had enrolled in schools and colleges and 19 per cent had signed up for on-the-job training. The onrush of veterans into schools is expected to reach its peak this fall, with an expected 695,000 of the total of 1,558,000 students attending under provisions of the G. I. Bill. Add these veterans to the increased influx of high school graduates planning to go to college and you have a scholastic housing problem of serious proportions.

Home and Business Loans

The VA is operating a tremendous loan guarantee service that, by mid-April, had enabled 129,000 veterans to borrow more than a half-billion dollars to be used for buying homes, farms and businesses. VA stands behind almost one-half of this amount. Under the G. I. Bill, the government guarantees or insures up to half the sum borrowed, so long as this guaranty does not exceed $2,000 for business or farm loans, or $4,000 for home loans.

Well over 90 percent of the loans were for homes, 6.3 per cent for businesses, the remainder for farms.

The loans have been good risks, with only a few defaults reported. VA has paid claims on only 85 of the 129,000 loans, an insignificant seven-hundredths of one per cent. The majority of these claims, 72, were on businesses.

Record Insurance Business

In the field of insurance, the VA has the distinction—and headaches—of conducting the world's largest life insurance business. During the war some 15,000,000 servicemen and women took out more than $142,000,000,000 worth of National Service Life Insurance. This figure is nearly as high as the total of $154,600,000,000 of life insurance sold by all the private life insurance companies in the country during the past 100 years.

Unfortunately, VA studies have revealed that four out of every five veterans are allowing their NSLI policies to lapse. At the end of March, veteran-holders of government insurance numbered but 7,300,000. The size of their policies was an average of $8,470 compared with a war-time average of $9,150. In an attempt to stem the tide of lapses, VA recently informed veterans who have allowed their policies to lapse that their insurance can be reinstated without the usual physical examination, if the veterans submit signed statements that they are in as good health as they were at the time of the lapse.

The functions of the VA we have described, plus those of paying readjustment allowances to unemployed veterans and pensions to the disabled, are the main channels into which will go the four and one half billion-dollar budget which has been proposed for 1947.

Need Advice and Guidance

However, plying veterans with money, clapping them on the back and wishing them success in their new civilian careers hardly is enough. These new civilians need mature advice and guidance at every step of their recon-

ersion, advice and guidance that go far beyond the scope f the VA or of any other Government agency.

The ultimate responsibility toward veterans rests with ne community.

Take the subject of medical care for veterans. Obiously, patients in VA hospitals don't expect to remain here the rest of their lives. The two groups of discharged persons who need the most home-town care are neuopsychiatric cases and amputees. Neuropsychiatric paients, who comprise 51 per cent of the cases in VA hospitals, are no different from any of us when they return ome. However, they need sensitive attention while hey are adjusting, to instill in them a feeling of security.

Amputees Are Good Workers

When amputees return home they, like all of us, need obs. Surveys conducted by the VA and private sources urn up the fact that the average disabled worker, if properly placed, is as good or better than the average normal workman in the quality and quantity of his production.

Nearly 65,000 disabled veterans are taking part in VA's vocational rehabilitation program under Public Law 16. Ex-servicemen receiving disability pensions or compensations number well over a million. Too large a proportion of these young men are being turned away from employment office gates.

In the category of education and training under the G. I. Bill (Public Law 346) both industrial and educational leaders are supporting this program with all the resources at their disposal.

About 44,000 firms are offering every type of on-the-job training imaginable. Behind each type of training is a well-planned program designed to head veterans in the direction of positions in the fields they have selected.

Solving Dormitory Crisis

Colleges and universities have instituted ingenious solutions for their critical housing shortage, including everything from rooms for veteran students in house boats and landing barges to bunks in discarded Army barracks. The housing problem is expected to reach its most serious proportions this fall when schools expect an estimated enrollment of 1,558,000 including veterans. There will be room for everyone, however, for the estimated total capacity is 1,673,000.

If the occasion should arise, community leaders can help veterans by advising them to attend smaller colleges instead of the more glamorous "name" schools. VA has prepared a list of schools that can accept students this fall, which it has distributed to all its field offices. For the asking, ex-servicemen can obtain a copy, study the list and select an institution that has room for them.

Leaders in communities throughout the U. S. are supplying veterans with information based upon their years of experience; advice that has deterred untold numbers of veterans from borrowing money for rather risky ventures.

How Businessmen Help

A large paint manufacturer in Chicago set up a plan to help veterans go into their own paint businesses by helping them select store sites and by providing store fixtures, displays and supervision for an adequate period after the stores open . . A course in "Starting and Operating a Small Business" is being conducted for veterans by business leaders of a thriving New England city . . New York state is sponsoring a small business expansion loan with nearly 100 advisory committees composed of well known businessmen taking part . . Washington, D. C., Board of Trade organized a veteran's business advisory panel comprising about 40 of the area's top business executives . . To these examples could be added many more, all of them ventures by communities or private businesses designed to help the veteran get his money's worth should he decide to go into business with the help of a G. I. loan.

In the field of National Service Life Insurance, the 40,000 members of the National Association of Life Underwriters are doing their bit to convince ex-GI's to hold tightly to the Service Insurance. By boosting their "competitor," these private insurance representatives are doing the veterans a great service that certainly will not be forgotten by the many men who might want to purchase more life insurance at some time in the future.— These examples of cooperation with veterans in helping them overcome their adjustment problems have been taken from many such cases that have come to the attention of the VA during the past month. Generally, they seem to point to the conclusion that America's 16,000,000 new citizens are being welcomed warmly into the folds of the country's community life.

The Baffling Problem of Inspiration

By H. Karl Ladwig
Augustana Synod Pastor, Chicago, Ill.

"WILL SOMEONE not give us a clear presentation of the baffling problem of inspiration of the Scriptures?" was a request recently published in the LUTHERAN OUTLOOK. A word of warning is in order if the author of the above request seeks for the kind of presentation that closes with Q. E. D. and/or adds to the confessions of the Lutheran Church a statement of inspiration which the framers of our Confessions were careful and wise to omit. "We believe, teach, and confess that the sole rule and standard according to which all dogmas together with all teachers should be estimated and judged are the prophetic and apostolic Scriptures of the Old and of the New Testament alone." If the fact of the inspiration of Scriptures could be demonstrated in a clear theoretical way as the fact of gravity can be shown in a simple experiment, we ought to strike the words "we believe" from the opening statement of the Formula of Concord.

How could the Babe, dressed in bits of linen and lying on straw, be the Son of God? How can the Bible be God's Word, if we are to allow that it contains scientific impossibilities, historical contradictions, grammatical absurdities? In spite of both these stumbling blocks, men in all ages have confessed: "And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." "To teach us the way of salvation and to work faith in the Lord Jesus Christ to be saved thereby, for that purpose was the Bible given to us and that faith and salvation we are to seek in it—not all sort of things for which it was not given and which we ought not to seek in it."[1] But the search continues, particularly in some branches of the Lutheran Church in America. In Germany, such warnings as the preceding one found a better hearing, as we try to show in the following:

Heart of Scriptures Is Christ

In 1936, in the midst of the battle which was raging about the significance of the Old Testament for a German Christian Church, a volume appeared in Munich, entitled *Das Christuszeugnis des Alten Testaments.* There was nothing new in the title; there had been many Christologies of the Old Testament. But the approach of the author, Wilhelm Vischer, instantly called forth violent criticism from scholars and Bible students of all shades. Two quotations from the introduction to this work may help us to understand his endeavor: "The Old Testament says what the Christ is, the New who He is .. . Thus the two Testaments, permeated by one spirit, point mutually to each other."[2] This may be a strong over-simplification, but it represents a valid attempt to arrive at an understanding of the Old Testament as a part of God's Word, God's revelation culminating in Christ.

But the author goes on to state, "Christians who think that the Bible is 'holy' Scripture only if it has fallen from heaven, as it were, are in error. The opposite is true: The Bible is Holy Scripture only in as far as it testifies of Christ Jesus, the incarnation of the Son of God. That it can do only if its writings consist of genuine words of men. It is the lasting merit of the historical-critical investigation of the 19th century to have uncovered the error of the theory of inspiration of the 17th century and to have shown the historical human side of the Holy Scripture. The Word became flesh. In their fleshliness, in their temporal limitations and historical casualness, the writings of the Old and New Testament express this incarnation. 'This is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.' The Holy Scriptures are for us these swaddling clothes which are given to us for a sign. 'I beg and earnestly warn every pious Christian that he take no offense at the simple speech and story which he will meet often as he reads in the Old Testament and, may it look ever so bad, that he does not doubt that these are truly words, works, judgments and history of the most divine majesty and wisdom. For this is the Scripture which makes fools out of wise and clever people and is revealed only to the children and simple-minded. Therefore give up your pride and feeling, and consider this Scripture your highest, noblest sanctuary, the richest mine which can never be searched enough in order that you might find the divine wisdom which God presents here so plain and simple to frustrate all arrogance. Here you will find the swaddling clothes and the manger in which Christ lies, and to which the angel points the shepherds. Simple and poor swaddling clothes they are, but precious is the treasure, Christ, which is lying in them' (Luther's preface to the Old Testament, par. 3)."[3]

Go Directly Back to Luther

The two quotations from Vischer, then teacher at the theological seminary connected with the Bodelschwingh institutions at Bethel, may suffice to show how he and his colleagues on the continent were striving to arrive at an understanding of the Bible which goes back beyond the period of Lutheran orthodoxy to Luther himself and to the Bible which he gave back to the Christian world. For the theologians who came after the Reformer made no distinction in their Biblical studies between the human swaddling clothes and the divine Child. And soon the fervor of the Reformation faith in the Child had to be

1 Ernst Luthardt, **Christliche Glaubenslehre**, p. 549.
2 Wilhelm Vischer, **Das Christuszeugnis des Alten Testaments**, I Band, p. 7.
3 Vischer, op. c, p. 16-17.

dropped up by faith in the swaddling clothes, a "verbally" inspired Book, if indeed that is still *faith*. For what faith is required to accept a document whose literary inerrancy and divine immediacy can be demonstrated? Would not "credulity" be a better term? According to the standards of the verbalists, our canonical Scriptures seem to be rather inferior to those of the Mormons whose scriptures were transmitted on golden tablets (no mistakes because of the deterioration of the writing material) and were translated into 19th century American by an angel from heaven (no mistakes because of the personality of the translator).

C. J. Sodergren's recent call "to remove the stumbling stones from the path of an intelligent faith" and his warning that "unbelievers are the product not so much of other unbelievers as of those who by their crude and crass interpretation of Scripture make it difficult, if not impossible, to accept that interpretation"[4] is no new emphasis in the Lutheran Church. Therefore it may be well to place at its side a similar call made some thirty years earlier by Prof. D. Alfred Uckeley of Königsberg, writing on "Preaching and Biblical Criticism."[5] His lengthy article may be summarized in terms of our present problems as follows: We need to inquire courageously whether verbal inspiration is not a dangerous error—dangerous because the whole structure of Bible veneration collapses when this theory is destroyed at any one point. And that can happen to the average Bible reader, especially our more inquisitive young people, any day. The irreligious forces in our intellectual life are aiming their attacks at this weak point in the training of most Christian young people, and with devastating result. Listen carefully to the questions of thinking young people: Are they asking about the way of salvation? Are they concerned about God's guidance through His Word, a means of grace? Or are they asking about Genesis 1 in relationship to science and the visions in Daniel and Revelation in relation to history? In such questions they point out clearly—what many of their elders show in insipid Christian lives—that their pious, well-meant veneration of the Bible resembles dangerously the purple robe which the soldiers of the governor hung around the shoulders of Jesus to give Him "royal honor." It is that kind of hollow adoration of the letter which Jesus condemns in John 5.39,40, "you pore over the Scriptures . . yet you refuse to come to me for life." (Goodspeed translation).

Human Element Not Eliminated

Similar voices had been raised again thirty years earlier in Zöckler's *Handbuch der theologischen Wissenschaften*, which, far from being modernistic, had been accused of an "unscientific and catholicizing viewpoint."[6] In *Lehre vom Schriftganzen*, W. Volck stated that "the manner in which the Spirit of God influenced the authors of the individual writings . . must be formulated considerably differently from the older Lutheran (altlutherischen) dogmatics, which made the holy writers *amanuenses spiritus sancti, quibus ipsa quoque verba in calamum dictantur quique nihil præter externum scribendi seu literas pigendi laborem conferunt.*"[7] Expressing his own view, Volck states that in the Bible, "the message of God to the world became just as fully human as the Word became flesh, to use the words of the Evangelist John."[8]

Herm. L. Strack, writing in the same work an introduction to the Old Testament, closes the discussion of the critical study of the Pentateuch with the following confession: "The sure result remains that the Pentateuch was not composed by Moses himself but from several sources by later editors. The faithful Christian has no reason to oppose this result or indeed any result of true scholarship. It is undeniable and at present as well as generally recognized that in the Holy Scriptures, beside the divine factor, very essential human factors have been at work."[9]

"The Irony of Lutheranism"

To quarrel about these *human* factors, when at the same time we hope that God will use *our human* endeavors for the propagation of His Word, Otto H. Bostrom has called "The Irony of Lutheranism."[10] He argues that "the increase of God's Word is the fullness of the Gospel message in a redeemed person" and warns us that, while we are dissecting the written Word with the spirit of sophistry "we have by the same token impaired our fitness as channels of God to a world perishing in sin and godlessness." The need for this warning voice and the timeliness of that of sixty years ago was proved by Fritz's answer to Bostrom.[11] As a verbalist of the old school, Fritz must deny any human factor in either the writing or propagation of the Word. Now grammar and syntax are human factors, and therefore Fritz can quote his divinely inspired *words* without regard to either. Fritz cannot be unaware that his quotation from 2 Tim. 3.15,16 begins in the middle of a sentence. In this passage in which Timothy is admonished to abide by that which he has learned, he is first of all reminded of the persons from whom he has learned it ("the Gospel message in a redeemed person," according to Bostrom's article). Before the verbalists use the words *hiera grammata* and *pasa graphe theopneustos* as clubs to knock down those who would emphasize "the personality of the teacher", they ought to explain why these Scriptures did not save Timothy and the other Grecian Jews before Paul came to them with his message. Before we are willing to reduce our Christian Lutheran conviction to Fritz's chorus, " 'It is written', It is written again,' is our only weapon over against all religious errorists and Satan himself," we like to remind ourselves that most "religious errorists and Satan himself," appeared on the scene of history quoting Scripture.

4 "The Story of Creation," **Augustana Quarterly**, XXV, pp. 19 and 24.
5 **Pastoralblaetter fuer Predigt, Seelsorge und Kirchliche Unterweisung (Gesetz und Zeugnis LIV)** pp. 589-601.
6 3rd edition, Munchen, 1890. Vol. I, u. 9.
7 ibid. p. 146. As his contemporary exponent of that theory, Volck names Walther.
8 ibid, p. 147.
9 ibid.
10 **Lutheran Outlook**, Vol. X, pp. 106-107.
11 **Lutheran Outlook**, Vol. X, p. 150.

Islam Has Verbal Theory

In a discussion entitled *Laiendogmatik,* Eberhard Müller pointed out that the verbal inspiration theory "is not only found in Christian circles but also in non-Christian religions. Thus Islam is upholding the conviction that the Koran is a verbal reproduction of a manuscript preserved in heaven and transmitted to the Prophet piece by piece through the Angel Gabriel. Thus this holy book contains nothing human, nothing added by the man Mohammed, rather the Prophet has been a completely passive receiver of this divine revelation."[12]

This teaching contradicts our faith exactly in the most decisive point in which Islam contradicts the Christian faith. The god of Mohammed finds his glory in the fact that he works like an unchangeable fate through complete elimination of every human activity and reveals himself in his acts. The God of the Bible works, not through elimination of men and through making them passive tools, but by establishing fellowship with sinful and erring men through grace. That is the work of the Holy Spirit, not that He effaces everything human, but that "He calls, gathers, enlightens, and sanctifies and preserves us men with Jesus Christ in the true faith." Müller goes on to show how Christ was early misunderstood by heretics who asserted that the Son of God did not really die on the cross, who took exception to the confession: "True God—and also true man." "In the same manner we confess of the Holy Scripture that it is human word with all the abbreviations which human language applies in the description of the divine nature, with all the confusions and mistakes which are common to human thinking and speaking, conception, and expression. And yet the Christian Church knows and confesses in a cloud of witnesses that the Book alone is the place at which we receive information about the revelation with which God revealed himself in the world."

Origin of Bible Not Simple

The Bible which was published by the Stuttgard Bible Society[13] on the occasion of the four hundredth anniversary of Luther's Bible translation carries the following note on inspiration, quite evidently directed to the lay reader: "The human personality is not eliminated, but enabled to increased activity . . . A man is writing, but a man equipped by the Spirit of God. There is a difference, however: in some cases the relation to the divine communication becomes immediate . . . In other cases it is the human individual who thinks, writes history, dictates letters, composes poetry in the power of a spiritual gift. Our time has correctly given attention to the natural side of the Bible. We cannot come to this Book with pre-conceived notions, but we must allow it to impress us just as it is. The Holy Spirit guarantees, e.g. no perfection in matters of natural human insight . . The origin of parts of the Holy Scripture was not as simple as they present themselves to us, and as the impartial Bible reader may think. It is an undeniable fact that the present composition of some of the writings is the result of a combination of several reports and sources. That is frankly mentioned in single instances (1. Kings 6.14, 20; 2. Chron. 20.34; Luke 1.1-3). The final composition, in some parts, was carried out later . . It must be supposed that in some Biblical books several old documents have been combined. A Christian of the ancient Church composed a uniform Gospel story out of the four gospels, appropriately putting together the narrative material.[14] Similarly in the Old Testament, records which supplemented one another may have been molded into a unity by diligent hands . . The origin of the Biblical writings under the influence of the Holy Spirit must not be conceived mechanically, superficially."

In the light of our Lutheran Confessions and the results of a century of Biblical scholarship might it not be sufficient to assert that the whole of Scripture is the Word which God wants His Church to use as guide to faith and salvation? And as the Church uses the Word to that end, it will learn more and more that "the reign of God is not a matter of words but of power."

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12 **Die Furche,** 1947.
13 Priv. Wurttembergische Bibelanstalt, Stuttgart, 1934.

14 Tatian's **Diatessaron.** A study of this work was made by G. F. Moore (**Journal of Biblical Literature,** 1890, IX) and shows the type of difficulty the student of the Pentateuch faces. Augustana Lutherans may train for such **Quellenstudium** by determining the sources of the Augustana "Passion Story of Our Lord" without referring to the gospels.

Germany's Battle for Survival

By Dr. S. C. Michelfelder
European Commissioner, American Section, Lutheran World Convention

I HAVE just returned from a 2,500-mile drive through the three zones of Germany. It has taken three weeks. I had not been in Germany for five months, and one can see a definite change. The German is ambitious. Give him half a chance and he will repair his damaged house and rebuild his store building. Everywhere one could see women and men gathering up bricks in the ruins and piling them in neat piles. Huge steam shovels were loading the rubbish into trucks. The trucks were hauling the debris to a dump near the railway tracks. It was then loaded on freight cars and hauled into the country to be dumped, where archeologists 5,000 years from now may dig again to study the history of the Teutons by rescuing a broken dish or a doll's head or a fragment of a bomb. It is still a mess, but these systematic Germans are beginning to get some order even in the ruins.

Six Women for Every Man

Self-preservation is still the first law of nature everywhere. It will be a battle to survive at all in Germany. Looking at the fields one can see that there is hope for a bountiful harvest. Women and girls are working hard from morning into the night. One sees about six women for every man, and most of the men are either very old or mere boys. They were just planting beets, which will be fed to the oxen or cows. They are mowing every patch of grass and making hay. Their gardens are green with vegetables, lettuce, spinach, tomatoes. Not a square foot is left unplanted where there is good soil to produce. They are all worried by the fact that there is no commercial fertilizer. Fertilizer cannot be produced until they get more coal. Coal cannot be produced unless they get more man-power. Man-power cannot be used unless they get enough food. Thus it comes down to the one simple but difficult problem of bread. The people are undernourished.

The casual visitor will say that there is no evidence of mass starvation. Pictures of children do not show them hollow-cheeked and scrawny. The dead are not lying in the streets. But go into the places where they live and you will see the battlefield where mothers are fighting against starvation by making use of everything that has a calory of food value. There is soup, soup, and more soup, but soup without meat and fat. Imitation coffee without sugar or milk. The new ration of bread provides only three slices of coarse black bread a day.

Children Are Hungry

Children are hungry. I saw them eat the extra meal that is provided in some communities by the "Hilfswerk" of the church. Here the children who show the greatest need of supplementary food, as determined by a physician, may come for a meal a day during two weeks. I saw some of these children eating some of the oatmeal which was purchased with money from their Lutheran friends in America. We were fortunate to locate 27,000 boxes of Quaker Oats in Switzerland. One pastor told me that he was given a few boxes of this oatmeal just the day before Easter. He was so excited about this little gift that he could hardly keep his mind on his Easter sermon. You see, there was a special reason. They were expecting a new baby at their house and this oatmeal would help his wife to keep her strength to nurse her baby and even help to keep the baby alive.

I saw dozens of refugee children who had been kept alive with this extra food which was put there through the generosity and mercy of their benefactors in America. When I told them that hundreds of tons of meat were on the way from Lübeck right now, they beamed with delight. I told them that the Christian people of America cared so much that they were raising much money and shipping thousands of tons of food and clothing, so that they could keep warm and grow up like other boys and girls. I spoke to congregations and Sunday schools in several places and the reaction was the same. Some of them told me afterward that this was the first time that they had heard that anyone outside of Germany cared whether they would survive or perish. With tears in their eyes, many parents crowded about me after these meetings and told me that this ray of hope gave them new courage.

Must Give More Aid

More than ever before I am now convinced that we must give material aid in greater quantities now, before it is too late. Bread today in Germany has social and spiritual significance. Undernourished people can easily be made the victims of a new dictator or some other form of totalitarianism. Certainly they need Bibles and catechisms and prayer-books and hymnals. But it is ironical to give a man a Bible when he needs bread. The fourth petition of the Lord's Prayer—"Give us this day our daily bread"—does come before the petition for forgiveness and resistance against temptation and evil. This

battle in Germany will be won by those forces which come with bread. We must believe that love is a greater force than hate. The nation and the people who come with love will win this battle.

Yes, I know, there are those who say that is sentimental. I know where that kind of criticism comes from. I am ready to take my full share of responsibility if this approach is sentimental. I shall feel very happy in the company of Him who was criticized for the same approach. Those who would criticize us for this approach would find fault with God himself for being a God of Love. They would disapprove of the Lord's actions every time "he was moved with compassion". Call that approach sentimental, and you might as well take down every cross and burn every hymnal and forget about "Love Divine, all love excelling." This battle against the enemies of the Church and God must be fought not only in Germany, but in Sweden and the United States and Canada and the uttermost parts of the earth.

Brave Souls Who Suffered

The real battles for liberation ended in Germany and Japan. I have not visited Japan, but I have visited Germany three times since the war. This time I had time to talk to the people and meet with the pastors. I went into Germany as an ambassador for Jesus Christ and His Church, to learn how we could help them rebuild the broken walls of a new Church which was alive to human souls. As in my pastoral work in America, I came away strengthened in my faith by those I came to help. Who am I to come to a man who has been in concentration camps for his refusal to bow his knee to a modern idol called Hitler? These modern martyrs know what and in Whom they believe. They have been tried in the "furnace of affliction." They have been chastened and cleansed. They know their Bibles and their Lord. They are preaching sermons, not "book reviews." The are evangelizing as never before.

I talked to one man who, like many, refused to take a discharge as a prisoner of war because they wanted to stay with their men to whom they could minister the means of grace. I heard an Ascension Day sermon by the dicharged Chief Chaplain of Rommel's army which kept me spellbound as I heard him speak of the Victory of our Saviour Jesus Christ. The whole world should have heard that sermon. I heard a sermon in a barracks church in Stuttgart which minced no words in confessing the guilt of Germany in its century of preparation for the neo-paganism which came to fruit in Hitler's temporary enslavement of the bodies, minds and souls of the German people. These men know what demons were unchained and brought the kingdom of hell on earth.

Idols Are Broken Down

Now the idols are broken down. The Allied armies saw to that. I never saw a swastika in all Germany except on the German money which is still in use. Nowhere is there a picture or a statue of Hitler. Not one street or "Platz" is named after a Nazi leader. Seldom does anyone even mention the name of Hitler or any of his gang. They have little interest in the trial at Nürnberg. Most of them think that these men should have been judged guilty long ago. They cannot understand the long drawn-out process of allowing these men to strut as national heroes or whimpering cowards who are trying to save their worthless hides. The God-fearing people are trying to get some help and support in de-nazifying their own children who have been the victims of the Nazi regime. They realize they will have a hard time doing it, but it must be done if Central Europe is to be saved for Christ and His Kingdom. Hitler won these young people in a few short years. Is Christ less powerful than Hitler? Has the Church ever asked for anything but an opportunity to evangelize? Christian soldiers must unite in this new battle against the "devil, the world, and the flesh."

We need no new Gospel, but we need new methods. Luther threw an ink-pot at what he thought was the devil. Christian people must not only throw the ink-pot, but shiploads of Bibles, catechisms, prayer-books, and hymnals, with shiploads of paper, so that the new generation of prophets in Germany may win the battle for Christ. Germany is ready to listen. The battle for life and the battle for righteousness can be won if we now as Christian allies go forth to battle as we did to destroy Hitler and his Third Reich.

Christ or Bolshevism?

Why pay so much attention to Germany? you may ask. The soul of a German is no more real to God than the soul of a Japanese or an Italian. That is true. But Germany today is still the battle-front of this new warfare. We dare not allow the pagan ideals of Bolshevism to win the heart of Europe. Potsdam has decreed that there shall be new boundaries and that Germans from Roumania, Hungary, Austria, Czechoslovakia, Russia, Poland, must all be returned to Germany. There is no talk now of "Lebensraum." Ten million or more people are now refugees or "displaced persons" in a shrunken Germany. Four occupying armies of four different nations are running the affairs of the German state and the German people. The political, economic and spiritual future will depend on who wins these battle today.

The Minister in an Industrial Community

By George C. Bubolz

Pastor of Bethlehem Lutheran Church, Lansing, Mich.

THE MINISTER has always served in many roles throughout the history of the Church. He has been interested both in the spiritual and everyday activities of man in an attempt to formulate a philospohy of life for the masses as set forth in the Scriptures. When America was in the making, the minister aided in the development of the American frontier and was often a powerful figure in directing his people toward a more satisfying life. He was not only a spiritual teacher and counselor but he also believed that religion was a necessary guide in man's struggle for economic security and prosperity. The role of the minister has not been fundamentally changed throughout the passing of history, and with a more complex society his opportunities are greater today than ever before.

When the United States was founded, it was a rural country. Roger Babson describes the situation as follows:

> "The largest cities were New York, with a population of 23,000, Philadelphia, with a population of 21,500, and Boston, with a population of 6,500. There were but few cities. The entire population of the United States, when the first census was taken in 1790, was 3,929,214, and of this number fully 80 per cent lived in the country."[1]

By contrast, the last census showed a population of 131,669,275, with 56.5 per cent of the people living in urban areas. The urban areas are made up in large part of people who migrated from rural regions. A recent study given out by one of the insurance companies indicates that one-fourth of the population in the United States moved more than fifty miles during the war, with the movement being in the direction of the cities. The movement of our people to booming industrial centers has brought about some of the most difficult problems facing the Church today. Not only are the needs in the industrial community equally as great as the needs of the village and open country neighborhoods, but the Church is least equipped to handle these problems. The unique problems in the industrial community have arisen while many ministers have not developed the necessary tools or methods to cope with them. It is the writer's feeling that the industrial community has not been adequately studied by churchmen in the interest of the Church and the community. An investigation made in 1930 showed that only 36.9 per cent of the total population in industrial villages were resident church members.[2] This was only a little more than one-third of the population, and it is very unlikely that the proportion would be increased today. It would seem that a significantly better job of bringing people to the Church could be done if the leadership in our churches possessed a better understanding of our industrial communities.

Antecedents of the Problem

It is necessary that one understands the progress that labor has made throughout history. Slavery was superseded by serfdom. In the former the worker was owned; in the latter he was attached to the soil. The serf was neither a slave nor a free man. His lord was required to give him some protection and he was obligated to give labor in return. With the coming of the industrial revolution, the serf left the soil and sold his labor in the city where he found it convenient and where higher wages were paid. Many people little realized that the introduction of the machine meant the coming of social changes.

In this new society that succeeded feudalism, the worker was dependent upon the machine for his livelihood. The owners of factories became very powerful and the workers were often exploited. There were changed conditions of living, a modified outlook of the people; grave problems were created. The growing population of America could be divided roughly into three classes. The upper layer included the rich, while at the other extreme were the struggling masses of the great industrial centers and of the tenant farming regions. Between the wealthy on the one hand and the poor on the other was the middle class. It has been estimated that in 1861 there were only three millionaires in the United States, while near the turn of the century there were at least thirty-eight hundred.[3]

Industry Creates an Unsolved Problem

One cannot say that the factory man living in the industrial areas is completely the master of his own destiny. To a large extent he is a product of the selective forces of his social environment. He is subject to layoffs, shut-downs and various types of work stoppages over which he may have little control. Factory managers no longer feel the responsibility for the happiness and welfare of their workers as was the case of the old

1 Babson, Roger W., **New Tasks for Old Churches.**
2 Edmund des Brunner, **Industrial Village Churches.**
3 Canfield, Leon H., Wilder, Howard B., **The United States in the Making.**

handicraft system. In that system there was a complete set of social relations with a well-developed ethical sense. The industrial revolution brought about changing positions for the worker. The modern manager no longer cares for his people when they are in difficulty, because the machine is able to produce in such large quantities that it does not take long for industry to have supplied many of the needs of the people. When factories have supplied the people, there is danger of the workman losing his job. Thus it comes that to the man who has no property, no farm on which to raise food, and who has only labor to sell, unemployment is as terrible as war.

Before we had machines, there was no unemployment such as we know now. The pioneers of our country suffered lean years and famines when crops failed, but when today the factory worker is without employment he does not live on a farm where he can get food to eat. Men in the factory cannot hold on to their jobs as long as it is possible for a worker on the farm to be productive. Men of all types can, as a rule, be of value on the farm, while industries often only hire strong young men and won't hire a man over fifty years of age. Besides, in the cities it is not so likely that there will be children as eager to look after their parents when they are old. The extra food and shelter needed for the old folks are a real item of expense in the cities. A handful of the wealthy were building up the aristocratic areas of the great industrial cities, while the less desirable sections and the slums were being filled with millions of workers. All these unsolved problems for the worker in industry make the worker wonder what has befallen him when the potentialities for a better living should expand with industrial progress.

Living Conditions and Cost of Living

"With scarcely any direction other than that given by avid real estate speculators and greedy landlords," comment the Beards, "the tenements of the poor stretched and sprawled forward and outward in haphazard fashion, devoid of beauty, comfort, or health,—made worse by the incoming hordes of Europe who pressed of necessity into the cheapest districts already cursed by squalor, dirt, and disease.[4] Wages were low, especially for the unskilled laborers, and during the late nineteenth century millions of industrial workers lived on the fringe of poverty.

Although there was an increase in wages during the war there was also a corresponding increase in the cost of living. The *Monthly Labor Review,* January 1946, has the following statement on expenditures and savings of city families in 1944:

> "In 1944, it took an income of $1,950 after payment of taxes for the typical city family of 2 or more persons to 'break even.' Such families, averaging 3 persons in size, lived very modestly, spending barely 22 cents per meal per person, $30 per month for housing, fuel, light and refrigeration. To buy war bonds and pay on life insurance, they went into debt or drew on previous savings. A fourth of these families depended on more than one earner. For one person to provide an income of $1,950 after taxes, or a total of $2,070, steady work was required, 40 hours a week for 50 weeks, at $1.03½ per hour. Almost a fourth of all city families of two or more received net incomes below $1,950. Thus, although family incomes reached their highest level in history in 1944, this did not mean sizable incomes for all. Savings, including war bonds, averaged 10 per cent of income only for families receiving $3,000 or more after taxes."

This explains why large numbers of urban families arrive at old age without savings. It is also true that the low income people are always caught in rapidly rising costs. Under such conditions it is not possible for a large percentage of workers to achieve American objectives of independence and security. This situation is reflected in unhappiness and unrest.

Vested Interests Still Exist

The modern minister will be able to do effective work among the industrial people if he understands why so many of them have an antagonistic attitude toward management. Although there are some outstanding examples of good management, many of the management systems in industry are rigidly structured, inefficient, and handicapped by extreme *laissez-faire* traditions which pave the way for exploitation. Although it may not be necessary to recount examples of vested management interests running roughshod over the interests of labor and the public, a case or two may be relevant.

The Weirton Steel Company of West Virginia operates a company town for several thousand industrial workers. At the time of the war the corporation lacked adequate hospital facilities and they were given government priority on air-conditioning equipment, including other critical materials for the building of the hospital and health facilities for their workers. However, a later inspection showed that they did not provide the hospital and health facilities but diverted this material for a company-owned country club. The following report from the *New York Times* tersely states the case:

> "Wheeling, W. Va. The Weirton Steel Company today pleaded nolo contendere, indicating that it would make no defense to charges that it diverted air-conditioning equipment and other critical materials from a hospital to a company-owned country club. Judge W. E. Baker said he expected to pass sentence October 16."

Another type of domination still exists in the mill village towns.[5] The mill villages have their churches and the mill aids the church either by supplying the building or paying a good part of the upkeep (which is mostly the preacher's salary) or both. The mill furnishes not only the income of the church, but also leadership within church affairs. The mill management often provides the Sunday school superintendent. Instead of helping to improve conditions within the village, the church program has been pointed toward keeping the status quo with no social concern or labor creed, and the clergyman must

4 Beard, C. A. and M.R., **The Rise of American Civilization,** Vol. II, p. 393.

5 Lahne, Herbert J., **The Cotton Mill Worker.**

elieve in and preach doctrines acceptable in the main o the employer. According to Lahne, in Marion, N. C., a minister became a deputy and was considered the trikers' worst enemy, and in this same town 16 church nembers were expelled for union membership and only einstated after the intervention of the Federal Council f Churches."[6] The same author also states that "A re-ent instance of the utilization of religious feelings in an ttempt to defeat unionism is found in a mill subsidiza-ion of 'preachers' and 'prayer bands' whose chief theme was that C. I. O. stood for 'Christ Is Out.' "[7]

Frustrations as Causes of Industrial Conflicts

The weight of power has been on the side of management, with the worker having a limited opportunity to fulfill his ego drives and basic social wishes. Experience has taught the worker to make the best of the situation which has been one with a clear unbalance of social power. It has taught the worker the necessity of silence and conformity. Because he knows that as an individual he can do little or nothing to bring about any change, the idea of membership in union organization appeals to him. Workers, however, do not join a union merely for economic reasons; they also have social reasons. Membership in the union gives them the opportunity for self-expression, creative outlets, and group relationships. The hierarchical system of the factory has given the average worker little opportunity for relieving his dissatisfaction.

Most management charts show that the channels for transmitting orders in the factory are from the highest executive to the lower supervisory ranks, but communication in the other direction is frequently inhibited for the man on the bottom. The man at the bottom has no one to direct and boss. This stoppage causes the frustration and tensions arising in modern industry.

Understanding Workers' Goals

Churchmen, like other public executives, sometimes feel that the worker is making unreasonable demands in his striving for higher wages. Many churchmen, however, are not aware of the discussions that go on in the unions, of the able administration found there, the thoughtful persons who are in position of trust in workers' organizations. The workers are not an unintelligent group of people who act contrary to American principles. Available statistics indicate that industrial workers are educationally equal to our agricultural population, and scientific opinion holds that the one group uses about as much intelligence as the other. Children of industrial workers are about as capable as children in other groups, and the behavior curve is normal. It is reasonable to believe that the goals of industrial people are essentially the same general goals as for other groups in the population. The postwar goals for the United States have been set forth by the Planning Board in a New Bill of American Rights. The nine essential rights of every American citizen are shown on a chart published by the Public Affairs Committee in a pamphlet, *Jobs and Security for Tomorrow.*[8] They are as follows:

A NEW AMERICAN BILL OF RIGHTS

1 *The right to work, usefully, and creatively through the productive years;*

2 *The right of fair pay, adequate to command the necessities and amenities of life in exchange for work, ideas, thrift, and other socially valuable service;*

3 *The right to adequate food, clothing, shelter, and medical care;*

4 *The right to security, with freedom from fear of old age, want, dependency, sickness, unemployment, and accidents,*

5 *The right to live in a system of free enterprise, free from compulsory labor, irresponsible private power, arbitrary public authority, and unregulated monopolies;*

6 *The right to come and go, to speak or to be silent, free from the spyings of secret political police;*

7 *The right to equality before the law, with equal access to justice in fact;*

8 *The right to education, for work, for citizenship, and for personal growth and happiness; and*

9 *The right to rest, recreation, and adventure; the opportunity to enjoy life and take part in an advancing civilization.*

Are These Principles Not Christian?

A careful study of these principles will make the thinking person ask, Do these principles not flow from Christianity? Are they not implicit in Americanism? Doesn't everybody believe in those principles? Why then is there often such an attack on the goals the laboring man is striving for? The average worker is not congenitally indolent; and, if he has made an error, it is because he stopped his education for work in a factory, when he should have continued to get more knowledge and technical training.

He, like all of us, does not object to work in which he is interested. The American laborer is eager to talk over his goals with the American executive and it does not seem too much to expect that, in the light of the ideals of Christianity, both labor and management together can agree upon methods which can be used effectively and which will bring about goals that will provide primary satisfactions for the worker. This critical problem can be solved only if action is taken; but, without intelligent action, a serious social problem results.

Understanding Management's Problem

It would be unfair to state that management is taking undue advantage of labor in every way. Management too has its problem in adjusting its program to the changing philosophy with respect to the working man. It has

6 Ibid, p. 59.
7 Ibid.

8 Stewart, Maxwell S., **Jobs and Security for Tomorrow.**

the job of making more and better products to sell for lower and lower prices. It has to meet competition, and therefore it must be careful to keep down its production cost. The competitive practice in America has brought about many problems which cannot be solved in short order. Capital for a long time was dominant and often took advantage of labor. Today labor is increasing in power and has developed political action. As capital became top-heavy, likewise labor today as it becomes stronger may be subject to the same condition. As capital had its period of growth and change, so labor will have its steps of growth and change; if the growth of labor continues without spiritual guidance and becomes self-centered, greedy, legalistic and soul-less, it too will constitute a serious problem. As long as we have to deal with unregenerate society, there are going to be conflicts. Management has faced this problem and labor too will find that purely pecuniary gains will not necessarily solve all problems of human relations.

Labor today feels its power, since its membership is five times what it was in 1933. Its power is demonstrated by its ability to conduct strikes that tie up basic industries across the entire country. The unions have been able to accumulate reserves and to discipline workers, which enable them at times to bring equal or superior strength to bear. There is a danger in the rapid rise of union power if unaccompanied by a sense of social responsibility. However, increasing maturity may very well modify certain of the excesses which almost inevitably accompany rapid social changes.

What the Minister Ought to Do

I became acquainted with the problem of labor through the industrial depression of the thirties when nearly two-thirds of my people were without work. I walked the streets with many a worker with the hope of finding him a job, and through months of such experiences it became real to me that the worker faced many difficulties. Family after family worried over bills; rents were due, and owners of the houses demanded payment or forced eviction. The writer visited the factories, discussed the problem with employment managers, and came to the conclusion that helping a certain few would not solve the difficulty. More than that was needed to bring about better employment practices and better human relations in industry. It was then that he began to study this subject and to make observations among all types of working people. He felt it a moral responsibility to make known his findings on these issues.

That the Church is showing some interest in the industrial problem can be evidenced through resolutions passed at conventions and at conferences. The American Lutheran Conference at one of its recent meetings emphasized "the right of the working man to a living wage, wholesome surroundings, and a recognized voice in the decisions which affect his welfare as a worker." The Methodist Church, in the first statement of the Social Creed, faced the issue and subsequently added, "The Methodist Episcopal Church stands . . for the right of employees and employers alike to organize." Later it was amplified to read, " . . and to bargain collectively through representatives of their own choosing."

The Catholic Church states its attitude on this subject through encyclicals.

> "Let the working man and the employer make free agreements, and in particular let them agree freely as to the wages; nevertheless there underlies a dictate of natural justice more imperious and ancient than any bargain between man and man, namely, that wages ought not to be insufficient to support a frugal and well-behaved wage-earner."
>
> *From Encyclical Rerum Novarum (1891)*

> "In the first place, the wage paid to the working man must be sufficient for the support of himself and of his family . . Intolerable and at all costs to be abolished is the abuse whereby mothers of families, because of the insufficiency of the father's salary, are forced to engage in painful occupations outside the domestic walls, to the neglect of their own proper cares and duties, particularly the upbringing of their children. Every effort must therefore be made, that fathers of families receive a wage sufficient to meet adequately normal domestic needs . . Let employers, therefore, and employed join in plans and efforts to overcome all difficulties and obstacles, and let them be aided in this wholesome endeavor by the wise measures of the public authority . . . The guiding spirit in this crucial decision should be one of mutual understanding and Christian harmony between employers and workers."[9]

Roman Church Has Labor Schools

The Catholic Church has set up many labor schools. Catholic colleges and universities are ahead of most institutions in giving courses in labor relations, and the Church has independently organized many labor seminars for priests. This influence is being felt in the unions.

Protestant ministers would understand the problem of the worker much better if they visited a factory from time to time to become familiar with the problems of industry. Frequently, a minister lacks first-hand information on industrial conditions because he is so pressed for time in his varied program of work that he cannot investigate the needs of the working classes as thoroughly as he would like to. There is a tendency also for working class sections in our industrial cities to be underchurched, whereas the downtown churches often gear their program to those in better financial situations. The need of American churches is to organize their programs to include the working classes. Some of the smaller sects have seized the initiative in this regard without essential stability of the larger organizations. That there is a need for churches in these industrial areas can be seen from the growth of these sects in such areas.

Propaganda Needs to be Understood

Ministers as a rule are somewhat aware of the conscious effort of men and institutions to manipulate public opinion and sentiment, particularly by hidden means or

9 Oakeshott, Michael, **Social and Political Doctrines of Contemporary Europe**, 1941, pp. 69-71.

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ith sinister motives. In the present industrial conflict inisters are bombarded by big corporations with frequent mailings to convince them of their position. Prominent people and newspapers with a bias are often quoted. Corporations with huge funds are able to spend millions for propaganda, while the industrial worker, particularly if he is unorganized, has less opportunity to present his side of the question. It is possible that we are influenced to a greater degree by propaganda than we realize, and of debatable questions.

Plans Receiving Recognition

The industrial problem is not hopeless. There may be some gain coming out of the present conflict. Industrial relations departments and the managers have increasingly found it necessary (and profitable, too) to expend much effort in understanding and adjusting the human problems of industry. I shall cite two examples of experimentation in the spheres of worker morale and security.

Jach & Heintz of Cleveland, Ohio, look upon labor and management as associates, practice the golden rule, and demonstrate sincerity of purpose by actions, not words. Workers in Jach & Heintz report about $4,000 in earnings per year, with free insurance, hospital, medical and dental services, a free cup of coffee or soft drinks or refreshments while at work, and free massages and other health programs. It remains to be seen whether their plan will work effectively in the postwar period.

The George A. Hormel & Co., Austin, Minn., in their leaflet, describe their annual wage plan as giving security to their employees. Their policy provides for a joint earning pay rate. The company reports more than 12 million dollars for its employes in a recent report, with good productivity and cooperation between the worker and management.

It takes a lot of study and experience with both the problems of labor and management to understand them to a fair degree. It is a healthy sign in America that individuals and groups are given the opportunity to express themselves freely without restraint. We are critical at times over the outspoken statements by management and labor. However, I believe that the American minister should do his utmost to preserve this American tradition of freedom of speech, and of the press. We would do well to keep in mind the words of the late Justice O. W. Holmes. In giving a decision on a Supreme Court case he wrote:

> "If there is any principle of the constitution that more imperatively calls for attachment than any other, it is the principle of free thought—not free thought for those who agree with us but freedom for the thought we hate.
>
> "Though, like the proponents of the bill, I hate the doctrines which they seek to combat through the passage of this legislation, I cannot in good conscience approve a bill which in my opinion weakens the very foundation of constitutional government."

It is much better to have management and labor work out their problem voluntarily than to have an over-abundance of government interference. In serious cases it may be necessary for some governmental action, but there is a danger that the government will be asked for too large a share in the decision which is liable to be biased by propaganda. Even management confesses that labor has not had enough consideration in the past, and labor leaders will likewise do well to make a study of the trials and tribulations of the employer. It is only through understanding of both sides that an approach to industrial peace will be possible.

Conflict Cannot Be Ignored

The Greek Orthodox Church of Russia ignored the poverty of the poor Russians, placing stress on obedience of Church to State. The unsolved problems in Russia resulted in the revolution. It is, therefore, essential that the minister show interest in the problems of our industrial communities. He can no longer maintain that these are outside of his realm. The welfare of the worker is also the problem of the minister. In some areas, labor has lost interest in the Church because it feels that the Church was behind in the practice of Christianity.

If the Church is silent on matters that pertain to the welfare of people who are struggling for a better day, it may be that those who are struggling now will have little concern for the institution that did not share in their struggle. The Church, through its preaching of righteousness by the prophets and the example of Christ, can make an outstanding contribution to what may be regarded as the most baffling problem of this generation. One popular writer states that he dare assert that not more than five per cent of the entire membership of any labor union habitually attends church.[10] My own experience is that the workers in my church are as faithful in attendance at worship services of the church as any other group.

It is not expected of a minister that he neglect his work of giving his people spiritual direction, but in giving this spiritual directon he can be effective only if he understands the problems labor has faced. The task ahead is for the Church with its leadership to re-examine the circle of human affairs and re-define the privileges and duties of the individual, of government, of management and labor in the light of Scripture. Continued failure to face these problems will bring chaos and frustration for those who want an American standard of living. The writer believes that the minister, through his interest in the problems of labor and management, can bring light to his congregation which will be helpful in relieving many of the tensions that exist and which will help remove a problem that is causing unnecessary distress in American life.

10 Rimmer, Harry, **Christianity and Modern Crises**, 1944, p. 13.

The State of Our Church

By H. T. J. Wittrock
Pastor of Trinity Church, Endicott, Wash.

NOW THAT the most tragic war of human history has come to an end, the question may well be asked, How has the Lutheran Church of America survived the conflict? Has it grown stronger or has it lost something of its virility? And what of the future that lies ahead? One thing is certain, God is still in the midst of her; He is helping her and that right early. We are not worthy of the least of all the mercies and of all the truth which God has showed toward His servants. May His goodness lead us to repentance and inspire us to ever greater zeal. Let us thankfully recognize the many evidences of His gracious help and guidance in His dealings with our Church.

There has been *divine protection.* We have been able to preach the Gospel, to instruct our youth, to care for our service men, to minister to famishing souls, to search for the erring, to carry the Word to unexplored areas. Our churches have not been bombed, nor our seminaries closed, nor our institutions of mercy forced to shut down. We could gather funds, conduct meetings, plan projects, and are now able to re-enter our cherished mission work in foreign lands. The world may cry that the Church has been bought by the powers of capitalism, and the wise among us will be moved by such vituperations to serious self-examination; nevertheless, we must gratefully acknowledge the protecting hand of divine providence.

It could have been otherwise; and it may become otherwise, especially if we fail to view the present world situation with penitence. Our views should have become sobered by the martyrdom among our own missionaries and by the appalling judgments of God upon our brethren in other lands.

Divine Power in Work of Church

There has been evidence of *divine power in the work of our Church.* God's earnest call to repentance has been sounded from many a pulpit and given expression in numerous writings. More than in former years we find that political issues, national abuses, and social sins have been discussed by men of enlightened consciences in our Lutheran periodicals. Effective protestations have been made at our national capital. Our erstwhile obscure Lutheran Church, hitherto stigmatized as foreign, has gained prestige. Some of our church leaders have become national figures. Evangelism has come down from ephemeral spiritual vaporings to concrete action. A number of excellent publications and practical tracts have made their appearances. The general tenor of our Lutheran periodicals evinces a higher standard. The many-sided and constructive counsels of individual synods seem to meet with general response and appear to reecho in similar activities in other Lutheran bodies, incidentally a good omen for the coming of our much prayed for Lutheran union.

Every Lutheran body is studying the question of Christian education and making preparation for the development of its schools. We welcome the increased emphasis on vacation Bible schools. The somber and momentous tasks of foreign mission reconstruction and Lutheran relief in war-stricken lands have been thoroughly studied and well presented, and we pray for adequate action.

Lutheran union has been very much in the foreground. Selective fellowship is being ably explained and is having some successful application. That momentous declaration by 41 leaders of the Missouri Synod; the laymen's conferences in that body—there have been several —with their outspoken recommendations; that first All-American Youth Conference, in Chicago; the various cooperative enterprises in relief work—all these are indeed signs that God is still in the midst of our American Lutheran Zion and that the various bodies are gravitating toward the center. As an anti-climax to this paragraph, we would mention the success in raising large sums of money. It may indicate progress, but it may also mean something else, for much of this money is blood money and has come entirely too easily. Yet, in spite of the danger of materialistic taint and in spite of our many sins, we must humbly and gratefully acknowledge that God's power has been operative in our midst and God's work has been done. Glory to Him alone!

Divine Challenge to Improvement

There is the divine call to do all these things better. We all realize this. Sinful men, when acting as God's instruments, become increasingly conscious of their shortcomings and of the divine call to greater service. Thank God, this spirit is apparent today in American Lutheranism. We feel throughout our land that we must do things more effectively. Foremost, the call to repentance must become louder and more general. As the formidable results of this global war, the tremendous responsibility of our own nation and the godlessness of all civilized people are being seen in sober, post-war reflection, a cry wells up from all who are still worthy of the Lutheran name, "Lord, have mercy on us! Forgive us our smug complacency; our weak, insipid preaching; our drifting into the ways of the world! Make us Thy true prophets amid the eighty million heathen in our own America."

If such an attitude becomes general, we will begin to see other problems and tasks in a different light. Foreign missions? We have hardly made a beginning! Our youth problem? How it reaches down into parental re-

sponsibility, child-training, and the spirit of the community! Our educational tangle? How the best minds must combine their findings and unite in their prayers if the right solution is to be found! Our influence on community life? It must become more effective! Our voicing of God's will relative to the moral principles that undergird our national structure? It must become more explicit!

And should not our many deliberations about Lutheran union soon produce the concrete result of removing opposition altars? Are we satisfied with present scope of our charities and reconstruction plans? In most of these things we are groping somewhat in the dark, but we are at least groping, and there is some hope in that fact. God will give us light. We have learned by experience; we shall learn more.

Divine Caution Signals

But there are divine caution signals. There must be. God's Word must ever call a halt whenever the Kingdom of God is judged by outward appearance and church activities are made to conform to the standards of the world. Over-systematizing, over-centralization, and too much machinery are an impediment to spiritual life. The control of all types of church work by bureaucratic staffs is creating a path fraught with danger. As to our progress, it might be well to quote the following words of Charles Clayton Morrison: "Numerical growth is not the only criterion, and if it is applied without reference to other standards of measurement it may be deceptive, lulling the churches into a false security. Numerical data indicating progress and strength may actually hide other data indicating arrest and weakness. We have got to ask such questions as these: how seriously do the members of our churches regard their membership? how deep-going are the commitments which the Church evokes in the life of its members and in the appeal for new members?"

As to education, while we appreciate Doctor Pannkoke's dream of a great Lutheran university at Chicago, do we realize that we might be quenching the varied expressions of the Spirit and the potency of personal influence made possible in numerous smaller schools? Must we be conformed to this world in outward greatness? Have times changed so much that we recall only with derision the words of the sainted Doctor Loy, "I thank God that our school on East Main Street is called a preacher factory, and I pray that it may ever be such"? Will we no longer bear the shame of the "foolishness of preaching" made so important by the Great Apostle? While we are grateful for our progressive youth program, we must be on our guard lest system and organization obscure individual character building and lest conventions and activities estrange us from bearing the cross for Christ's sake. With our complicated organization, the Church must be extremely cautious over against secularization, and must ever seek to place truly spiritual leaders in responsible positions.

Divine Call to Enter Uncharted Areas

There is also the *divine challenge to launch forth into uncharted areas.* We can at this time present only fragments, and shall proceed from what seems provincial to the more universal. The matter of ministerial relief should receive renewed study. Some aspects pertaining thereto seem to be as yet an unexplored field. The Church owes more than humiliating charity to its aging veterans who bore the brunt of pioneer hardships and laid the foundation for later progress. Does not the Fourth Commandment apply here? Can our Church afford to miss the blessing attached to this commandment? Our pension funds, while couching in technical language the lawyer's safeguards and the mathematician's probabilities, breathe little of this longed-for spirit.

Akin to this is the issue of calls with respect to ministeral seniority, apparently a *terra incognita.* Shall the railroad companies put the Church to shame? The children of this world are wiser in their generation than the children of light.

Our Church must also study sympathetically the labor situation and encourage legislation that would give the laboring man a square deal. If we create the impression of being the Church of the smug middle class, we shall well deserve our fate if the anti-Christian forces of Communism sweep us away. Our Church should sponsor official pronouncements on ethical questions, especially those of marriage and divorce. Hitherto our efforts have been too theoretical and separated from collective responsibility. St. Paul admonishes that we shall walk by the same rule. What is this "same rule"? Certainly not only in the manner of raising funds. The entire relation between Church and State needs to be restudied. While we fully agree with the many adverse critics of Martin Schroeder's infamous debasement of Luther, climaxed even by an apology to Dean Inge, we must concede that the article in question contains some kernels of truth. Luther would not have kept silent over against national corruption and spiritual wickedness in high places. Righteousness exalteth a nation; national and international problems have a moral background; and it is the Church, entrusted with the knowledge and administration of divine truth, that must bring the will of God emphatically to the attention of the powers that be, even at the threat of persecution. More emphatically so inasmuch as appalling need stalks through half the world, threatening the cultural attainments of centuries with collapse. The Papacy also is making more impudent encroachments, and atheistic Communism is insidiously gathering momentum for its last great onslaught.

In view of these last two factors, our Lutheran Church must seek a new approach to the Federal Council of Churches. The fundamentalist elements among other Protestants are not so few, and they possess some excellent gifts. They must be rallied about a firm and aggressive nucleus so as to present a common front. Is this not the mission of our Lutheran Church? Must we insist on our organized independence? Are those problems men-

tioned by Charles Clayton Morrison in his articles on Protestantism, such as the Public School, Secularized Science, Commercialized Entertainment, not also our problems? Again we say, must not the arrogance of Rome and the propaganda of atheism drive all Christians together who will stand on the Bible as the Word of God?

The Lutheran Church of America must also enter the wholly uncharted area of rehabilitation of the European Church. What all this implies no one as yet is able to say; but the call is there and we must be ready to carry it out. We see grave questions ahead for the National Lutheran Council, but we trust that with the help of God it will give us proper guidance.

Last, but not least, we would mention a challeng which, if carried to fruition, would solve all our prob lems, namely, "A Living Lutheran Theology," so abl outlined by Dr. Pannkoke. Our Lutheran Church mus rediscover the vital elements of its glorious heritage; ou doctrines must be made the life-giving instruments of th Holy Spirit; the Gospel must again become the power o God. The Lord must speak through our various teach ings. God has been exceedingly gracious in preservin His Word in our midst; He is calling us to do greate things through His Word; He is committing to us th means of rescuing our perishing generation. May we be faithful and He will be with us, even to the end of the world.

Million Books to War Prisoners

By News Bureau, National Lutheran Council

THE NEW YORK Book Depository of the recently disbanded Lutheran Commission for Prisoners of War completed its activities in July with the shipment of 31,395 books overseas, it is reported by the Rev. Louis Sanjek, director of the project. During the two years and nine months of its operation, the Book Depository distributed 1,022,763 volumes.

In July, twenty-one cases of assorted religious and secular books, or 2,795 volumes, were sent through Lutheran World Relief to the Hilfswerk, relief agency of the Evangelical Church in Germany. In addition, 160 cartons, or 28,600 books, were sent to forty chaplains abroad.

In all, the Book Depository shipped 263,887 volumes to prisoner of war camps in the United States and Canada; 755,190 to 94 chaplains overseas; 891 to P. W. pastors in France, London, and Egypt; and 2,795 to the Hilfswerk.

Although the Book Depository is closed, Pastor Sanjek plans to fill individual requests from abroad, and appeals to pastors for further donations. He points out that there are more than one-half million German war prisoners in England, as well as many Lutheran pastors. Dr. H. Kramm, pastor of the German Lutheran St. Mary's Church in London, founded in 1694, has asked for New Testaments, German hymnals, and theological books.

One chaplain at a camp housing 1,200 prisoners has only four German Bibles and 25 New Testaments. According to Pastor Sanjek, the same lack of religious material prevails in French PW camps, where more than a million men are detained. Books may be sent to camps in England and France in small parcels only. Pastor Sanjek asks that theological books be sent to him at 231 Madison Avenue, New York. All other literature should be sent to Lutheran World Relief, North 13th Street and Bushkill Drive, Easton, Pa.

SURVEYING the CONFERENCE

American Lutheran
By Arthur P. Michelfelder

Sanatorium to Expand

GRACE LUTHERAN Sanatorium, located in San Antonio, Texas, has been given the green light by the Board of Charities and the Board of Trustees to expand their plant, provided that the money for the contemplated plans is on hand.

The proposed enlargement will make possible twenty-four more beds in this institution of the American Lutheran Church for the treatment and care of tubercular patients.

Grace Lutheran Sanatorium has demonstrated a steady and wholesome growth under the capable leadership and superintendency of the late Dr. Paul Hein. And now under the dynamic leadership of the governing board it launches out in this program of expansion, awaiting the coming of a new superintendent to take over the direction of the institution. May the prayers of the many interested people throughout the Lutheran Church approach the mercy throne in behalf of the patients cared for and cured in this institution, all to honor Christ, the Great Physician.

Bodensiecks Fly to Europe

Dr. J. Bodensieck was granted a year's leave of absence from the presidency of Wartburg Seminary to assume his newly assigned duties of conferring with the pastors and leaders of the Lutheran Church in Germany with regard to their dealing with postwar relief and rehabilitation.

Mrs. Bodensieck has accompanied her husband to be of secretarial assistance to him in his work. May each of us remember the Bodensiecks and their work in our daily prayers, that God may guide and keep them in His work.

Educational Melon Is Cut

The "Fruit of Love" that was gathered last year by the constituency of the American Lutheran Church for the Institutions of Christian Higher Education has now been allocated by the Joint Boards of Education and Trustees entrusted with this responsibility.

To Capital University will go $375,000 to complete the program of erecting the much needed Science Hall. A Physical Education building or gymnasium will be erected in Regina, Canada, at a cost of $125,000. Wartburg Seminary expects to erect a Social and Recreational building for $100,000. Texas Lutheran in Seguin will receive $275,000 to build a Library and Recitation building and to remodel Waver Hall for use as a Science Building. Wartburg College will get $600,000 to build a Physical Education plant, another dormitory and a heating plant, for the enlarging and strengthening of this mid-western college. Pacific Lutheran has been given an extra gift now totaling $45,000.

United Evangelical
By H. Skov Nielsen

Many Bible Camps

BIBLE CAMPS are being held this year at the following places within our Church: Bass Lake, Mich.; Lake Winnipesaukee, N.H.; Green Lake, Minn.; Lake Okoboji, Ia.; Long Lake, Wis.; New Denmark, Wis.; Dana College, Blair, Nebr.; Estes Park, Colo. (Joint Lutheran); Colton, Ore.; Camp Seeley, Calif.; Sylvan Lake, Alberta, Canada.

A new feature of the Lake Okoboji Camp this year is a separate six-day session for children ten to fourteen years of age.

News Notes

The Rev. Clarence Jensen, recently released from chaplaincy service at Camp McCoy, Wisconsin, was installed on July 14 as pastor of the Bethany and Fredericksburg congregations at Minden, Nebraska.

Pastor and Mrs. N. Bentsen were honor guests recently at festivities arranged by the Immanuel congregation of Racine, Wisconsin, to celebrate the golden wedding anniversary of the aged couple. Immanuel was their first pastoral charge.

Though retired from the ministry, Pastor Bentsen is still active as superintendent of the Johnson Memorial Home for aged people at Howard City, Michigan.

Pastor N. B. Hansen of Hutchinson, Minnesota, will make a trip to Denmark in August and September in the interests of the Lutheran Sudan Mission, for which our Church has now assumed co-sponsorship.

Other U.E.L.C. pastors planning trans-Atlantic trips this summer are A. Steensen of Indianapolis and J. H. Petersen of Ruskin, Nebraska.

Augustana Synod
By William E. Berg

Important Synodical Changes

WE CONTINUE in this issue our report of the 87th annual convention of the Augustana Synod, held in Duluth, Minnesota, June 10-16. The convention, memorable in many respects, will be recorded as notable for two historic changes in synodical procedure. The first, separation of Augustana College and Augustana Seminary, was discussed in the last issue of LUTHERAN OUTLOOK.

The second was the adoption of a new plan for the examination of theological graduates for ordination and their placement in parishes of the Synod. For many years there has been a growing feeling of dissatisfaction with the traditional method of examining candidates for ordination by the entire Ministerium. Under the new plan, this will be done by a group to be known as the Committee on Examina-

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tion and Placement of Candidates for Ordination, which will be composed of the clerical officers of the Synod, the thirteen Conference presidents, members of the Augustana Seminary faculty, and three pastors and three laymen elected by the Synod. The Ministerium, however, will retain its prerogative of finally determining who shall be ordained. Moreover, candidates who may be rejected by the Committee shall have the privilege of appealing to the Ministerium for ordination.

The new Committee will not only recommend men for ordination after due examination, but will also serve as a matriculation committee to pass on candidates who desire to enter Augustana Seminary.

Another function of the Committee will be to determine the parishes in which the newly-ordained men are to be placed as pastors. Congregations, however, shall retain the right to call such men as pastors and may reject any candidate recommended to them by the Committee. It is believed that the new system will not only eliminate the present confusion of indiscriminate calling which in the past has often resulted in several parishes being offered to a theological graduate, but will also serve to place the new pastors in congregations where, in the judgment of the Committee, they are best fitted to serve the Church. Some fears were expressed that such a method would endanger the traditional democratic practice, but it was apparently the overwhelming belief of the synodical delegates that the new procedure will be for the good of the Church as a whole.

The convention rejoiced as the Board of Home Missions reported that eleven new churches had been organized the past year and that twenty-six congregations had become self-sustaining.

Deep concern was expressed by the Synod over the passing of the old-fashioned prayer meeting and the abandonment in many churches of the Sunday evening worship. A warning was issued of the danger of falling into spiritual laxity.

A thrilling highlight of the convention was the commissioning of eleven new missionaries. They are: Misses Marian Halverson and Lorene Anderson, Mr. Roland Renner, and Pastors H. Bernhard Bengston, Virgil Lundquist, Howard S. Olson, Herbert Zimmerman, Paul A. Laurell, Ruben A. Pederson, Walden Hedman and Reuben Lundeen.

Centenarian Professor Emeritus Called Home

Augustana College's "Grand Old Man" is dead. The end came to Dr. Edward Fry Bartholomew on Monday, June 10, at his home in Rock Island, Ill. The venerable teacher had been in ill health since March 22, two days before he reached the age of 100 years. Until that time he had never been seriously sick during all his life, and continued active until his 100th birthday. Besides writing a striking article for the *Lutheran Companion* of March 20, he acknowledged numerous messages of congratulations which came from friends. On March 22 he received a letter from President Truman, and he spent the greater part of the day at his desk in framing a reply. It was during the following night that he suffered a slight stroke, and, although he recovered his speech and was able to walk again, it was soon apparent that his days were numbered.

His extraordinary career as minister-professor covered a period of 61 years of teaching. For three years he served as principal of a high school in a small town in Missouri. He then accepted a call to become professor of science at Carthage College, Carthage, Illinois, and later served for four years as president of the school. In 1888 he came to Augustana where, except for a year's leave of absence to study in Berlin, Dr. Bartholomew taught for 44 years. He retired from active service in 1932 at the age of 86, but was recalled three years later to teach during one semester. Even at the age of 100, alert and keen of mind, he lamented the fact that he was not in active service.

Of this revered, beloved, highly-endowed servant of God, we quote the following from Mr. George W. Wickstrom, a writer in the *Rock Island Ar-*

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is: "A stern, small man in black tits, with a broad brow and flowing hite sideburn whiskers, he looked in is classroom as if he had stepped from he four-panel picture of 19th century oets on the wall behind his desk. Time ad misplaced him, as an April day ill sometimes appear in January . . . e was invited to return to Augustana fter his retirement to conduct chapel orship once a week, and many a new tudent may well have thought, 'In nose days there were giants in the arth.' "

From the funeral sermon, preached y Dr. Conrad Bergendoff, president f Augustana: "He lived in the com- any of the great writers of the Eng- ish language. When you met him you eemed to sense that he was not alone. Not far away were these choice spirits. And certainly every Augustana student emembers how he read Scripture! He lidn't add comment to the daily les- on he read at college chapel—the com- nent was in those resonant tones with which he interpreted the lesson. In clear, rhythmic, considered syllables, he breathed forth the words of Scrip- ture to make it a throbbing, living Word, full of meaning each new morn- ing for each new generation."

From Dr. E. E. Ryden, editor of the *Lutheran Companion,* written follow- ing an interview shortly before the 100th anniversary date: "We came away from the aged professor's home overlooking the Augustana campus with a deep sense of gratitude. We treasured the memory of this man as a learned teacher, but even more for the abiding influence of his Christian character. And even now, at the age of 100, he had not missed the oppor- tunity to teach some of the deeper les- sons of Christian faith as he lived anew with the poets and men of letters he loved so much. His final words kept ringing in our ears:

" 'As I realize that my end must be drawing near, I appreciate the more what Christ means to me. My eternal hope rests in Him alone.' "

Lutheran Free Church

By H. C. Caspersen

Large School Enrollments

AUGSBURG looked forward to a larger enrollment this year, but what actually is going to happen will exceed all expectations. There are al- ready about 700 enrolled, and more may be coming. This creates a housing problem difficult to solve. But every one who has anything to do with it is working for a solution, and likely the matter will be arranged somewhat sat- isfactorily.

It goes almost without saying that the teacher problem comes next, but that, too, is taking shape. It looks, therefore, as though old Augsburg will have a lively time the coming school year.

Oak Grove Seminary, Fargo, N.D., is likely to make another attendance rec- ord this year. The faculty is being augmented. The Rev. Freeman Sveom, recently returned Navy chaplain and former pastor of the LFC parish at Lake Spring Park, near Minneapolis, has accepted a call as dean of men and leader of athletics, as well as teacher of English and social sciences.

Farewell for Missionaries

A unique festival was held in Trinity Church, Minneapolis, July 28, when a farewell service was held for mission- aries who have been home during the war and are now returning to their former foreign fields, as well as for new missionaries who are entering service for the first time.

Missionary and Mrs. M. G. C. Vaagenes will return to Madagascar. They will be accompanied by Sister Helga Larson. Miss Alma Shirley will return to China. Mrs. Fred Ditmanson, whose husband is in China, will join him again. Mrs. Arthur Olson, whose

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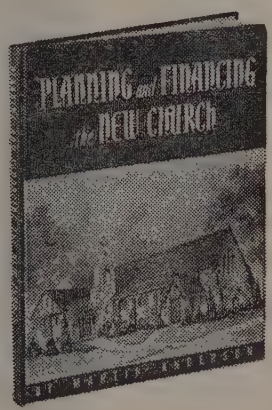

Planning and Financing the New Church

by Martin Anderson

The addition of chapters on the parish house makes the new volume of *Planning and Financing the New Church* a complete and indispensable reference for those concerned with the building plans. Physical require- ments for parish education, fellowship and recreation, and diagrams of recommended floor plans for the parish house have been added.

This book is a non-technical guide, giving clear and pertinent sugges- tions in the interest of better church architecture and sound financing. Committees would do well to consult this book before going further with church and parish house plans.

Page size 8½x11¼ inches
PRICE, $3.00

Augsburg Publishing House
425 South 4th Street Minneapolis 15, Minnesota

husband also is already doing missionary work in China, will join him. Pastor and Mrs. Bernhard Helland, formerly of Santalistan, India, but who during the war have had charge of the general secretary office of the Santalistan Mission in the United States, will return to Santalistan soon to take over the superintendency of that Mission in India. Their young daughter will go with them. New workers going out are: Pastor Albert Olson, son of Pastor and Mrs. Arthur Olson, who goes to China again after having spent some years here for study and preparing himself for missionary work; Pastor and Mrs. Leslie F. Brandt, who will go to China; Pastor Paul Ronning, son of Rev. and Mrs. Bernhard Ronning; Pastor Kristoffer Hagen and family, who will go to India. Pastor Hagen took up the study of medicine to prepare as missionary physician, but his plans were interrupted by the war. After having finished his medical studies at the University of Minnesota he was sent by the Army authorities to Germany, where he spent two years in service. Another who will go to the Sudan for missionary work is Mr. Bolstad of the Elmwood Church, Minneapolis.

At the farewell service for the missionaries, Dr. Claus Morgan, president of the Lutheran Board of Missions, opened with Scripture reading and prayer, whereupon Dr. T. O. Burntvedt gave the address of farewell. The outgoing missionaries were then presented to the large audience. A short greeting was given by Prof. Andreas Helland, who recently resigned as secretary of foreign missions after a service of many years.

News Notes

The Pastors' Institute will be held at Augsburg, August 27-30. A fine program has been arranged.

Pastor Konsterlie, a former missionary to China, has been elected as successor to Prof. Andreas Helland as secretary of foreign missions.

Luther League Plans All-Lutheran Meeting

Pittsburgh, Pa.—An all-Lutheran Youth Convocation will be held in 1949 in conjunction with the next national convention of the Luther League of America, it was decided here in closing sessions of the League's five-day Golden Jubilee celebration.

Date of the convocation will be planned to coincide with meetings of nine major Lutheran church bodies.

The 1,500 delegates attending the Jubilee convention voted a $5,000 gift for relief work among Lutheran youth in Europe; requested youth representation on the executive committee of the Lutheran World Convention, a federation of Lutheran bodies in 28 countries; and recommended that the National Lutheran Council include in its reorganization a division for young people's work.

Church divisions which impede a unfied Lutheran youth program were assailed by the delegates.

Sees End to Hopes For Catholic International

Rome—Hopes for a "Catholic International" as a political force in Europe to combat communism have been dissipated by the decision of the Foreign Ministers Conference at Paris to cede the Tenda and Briga regions in Italy to France, Deputy Randolfo Pacciardi told the historic meeting of t Italian parliament which elected E rico de Nicola provisional president the new Italian republic.

"France's behavior," Pacciardi d clared, "kills all hopes of internation cooperation and also any possibility a Catholic international."

Pacciardi's reference to a Catholic I ternational in Europe—an anti-co munist bloc that would embrace Cat olic France, Italy, Germany, Austr and Holland—stirred interest amo Christian Democratic Party membe who seemed to regard mention of possible coalition of Catholic parties Europe as a significant commentary their recent victory at the polls.

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Lutherans Contribute 70 Per Cent of Clothing

More Than a Thousand Tons Distributed to Needy in Germany

NEW YORK—More than 70 per cent of the clothing shipped to Germany up June 15 by the Council of Relief Agencies Licensed for Operation in Germany was contributed by the Lutherans of America through Lutheran World Relief, Inc., according to a report received here from the Rev. Carl F. Schaffnit, who is stationed at Bavaria as one of eight representatives of CRALOG.

Shipments received at Bremen for CRALOG from eight of its cooperating church and secular agencies as of June 15 totalled 1,338.55 tons of clothing, of which Lutheran World Relief was credited with 947.16 tons. Food shipments in the same period amounted to 3,189.92 tons, but LWM's contributions were not included in this total as its food campaign was not launched until late in April.

These supplies are being distributed in the American zone of occupation by the major German private welfare agencies, such as the Evangelical Hilfswerk, the Caritas Verband, the Arbeiterwohlfahrt, and the Land Red Cross agencies. Allocation of all the supplies is carried out by a Central German Committee under the Laenderrat.

Pastor Schaffnit, who is on leave as superintendent of Lutheran Charities in Detroit, Mich., has forwarded to National Lutheran Council headquarters a number of letters of gratitude from "Schalhol," a large refugee camp housing 4,000 persons, operated by the government near Nurnberg. All but one of the letters are from children up to 13 years old.

Typical of these pathetic messages of appreciation is one from a six-year old youngster named Hubert. "I am hungry," he wrote. "In school I receive a roll and milk-soup. Then I am no longer hungry. Dear people in America, I thank you very much. Many greetings."

Pope Asks Italian Republic To Uphold Lateran Treaty

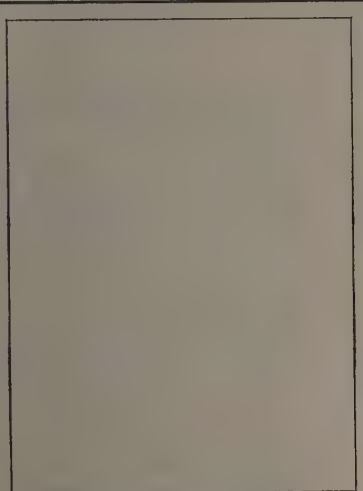
Rome (By Wreless)—A plea to the new Italian republic to uphold the Lateran Treaty made between the Holy See and Italy in 1929 was voiced by Pope Pius XII during an official visit to the Vatican by newly-elected President Enrico de Nicola.

"We are sure that the Italian people and their rulers," the Pontiff declared, "will always be conscious of the advantages accruing from the Lateran Pact, and will take pride in showing on Roman soil and in the eyes of the world that the 'inviolable faith and constancy in words and agreements' inherited from their Roman ancestors are today and forever unchangeable laws."

Military pomp and ceremony marked the arrival of President de Nicola for his historic audience with the Pope. Accompanied by a retinue, which included Foreign Minister Alcide de Gasperi and numerous diplomats, the President drove to the Vatican grounds through streets lined with troops and filled with the cheers of thousands of spectators.

Church Posters and Publicity

By H. H. Seay



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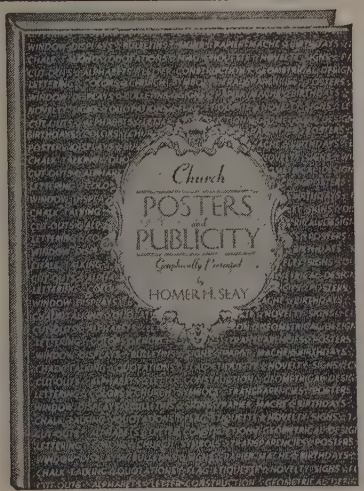

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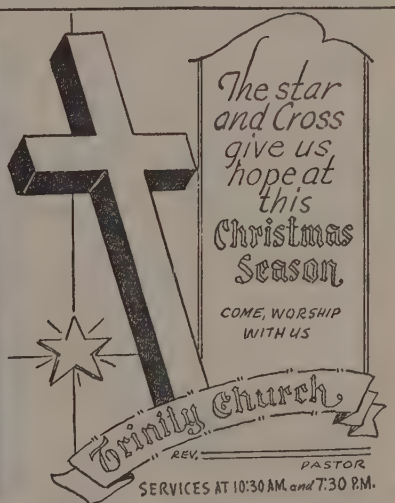
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Presbyterian-Episcopal Union Basis Proposed

Joint Drafting Committee Reaches Agreement for Merger of Churches

PHILADELPHIA, Pa.—A proposed basis of union between the Presbyterian Church in the U.S.A. and the Protestant Episcopal Church, since 1937 a thorny subject of debate by leaders of the two denominations, has been made public here.

The document, which deals mainly with constitutional provisos for the projected united Church rather than with details of organic union, is the end result of a long series of joint meetings between the Commission on Approaches to Unity of the Protestant Episcopal Church and the Department of Church cooperation and Union of the Presbyterian body.

In the opinion of church officials of both denominations, the most important part of the 11-page document involves a formula providing complete mutual recognition of ministry and an extension of authority to preach in the united Church.

In the service of mutual recognition and extension of authority, the moderator of the presbytery, together with his attending presbyters will lay their hands on the Episcopal bishops and priests to be commissioned; likewise, the bishop and his attending presbyters will lay their hands upon the Presbyterian ministers to be commissioned. (Presbyter is a term equivalent to the term "minister," in the Presbyterian Church; in the Episcopal Church presbyter is the equivalent of "priest," or "rector"; the term "priest" is not used in the Presbyterian Church.)

When a minister is installed in a church, it was further explained, the congregation may request the bishop and the presbytery to exact of him a promise to minister the doctrine and worship in accordance with the forms to which the congregation has been accustomed. The office of bishop is coordinated with the presbytery so that the bishop would discharge many of his functions in concurrence with the presbytery, in the ordination and installation of pastor, and the dissolution of a pastoral relationship.

Would Preserve Episcopate

While the future constitution of the united Church will establish governmental procedure, the proposed basis of union provides for the preservation of the episcopate and gives the bishop presiding power at the meetings of the presbytery or convention which elects him as its head.

The supreme council of the united Church will be designated as a General Assembly or Convention composed of bishops, presbyters, and ruling elders. Whether the new General Assembly or Convention will be a bicameral or uni-cameral body, will be decided in the constitution.

The system of ordaining ruling elders will be introduced in the united Church. In the Episcopal Church the vestrymen of the parish correspond to the ruling elders in the Presbyterian Church, but the vestrymen are not ordained.

The rite of confirmation, as recognized by both communions, will be administered throughout the united Church and no attempt will be made to abolish diversity of worship. It is anticipated that in due time the united Church will have a common service book.

Episcopalians to Act in September

The basis of union will be presented to the triennial General Convention of the Protestant Episcopal Church, scheduled to meet here in September, for referral to dioceses and missionary districts which will vote on organic union between the two Churches in 1949.

A minority report will also be presented to the Convention asserting that no useful purpose can be served by submitting the document for study.

Members of the joint drafting committee include: (Episcopal) Bishop G. A. Oldham, Bishop Robert E. L. Strider, Bishop B. M. Washburn, Dr. Sherman Johnson, Dr. C. L. Lewis, Professor G. F. Thomas, and Mr. James G. Mitchell; (Presbyterian) Dr. Henry Sloane Coffin, Dr. J. Harry Cotton, Dr. Ralph Waldo Lloyd, Dr. John A. MacKay, Dr. William Barrow Pugh, and Mr. Henry P. Chandler.

Lutherans Dissolve Joint War Prisoners Commission

New York—The Lutheran Commission for Prisoners of War has been dissolved after nearly three years' service to war prisoners in this county, it was announced here by the National Lutheran Council.

The Council, which co-sponsored the commission with the Emergency Planning Council of the Lutheran Missouri Synod, pointed out that the bulk of war prisoners in the U. S. have been shipped out of this country. However, the Council will continue to send books to PW camps overseas.

As of the end of June, the commission had distributed 991,068 religious books, including 263,887 to prison camps in the U. S. ad Canada, 726,290 to 94 Army chaplains overseas, and 891 to eight pastors and chaplains in London and Paris.

German Evangelical Church To Discuss Its Status

Frankfurt, Germany— Widespread discussion as to whether the new Evangelical Church of Germany is a federation, a fellowship, or a Church has resulted in appointment of a committee by the Council of the Brethren representing the confessional wing of the Evangelical body, to confer with German Lutherans on a definition. Lutherans are now using the title United Lutheran Church of Germany in preference to Evangelical Church of Germany.

The Hilfswerk, relief agency of the Evangelical Church, has meanwhile expressed a desire to extend representation to Free churches. A representative of the Mennonite sect attended a recent meeting of the organization at which plans were discussed for a model settlement to house deportees.

Organize New Department Of Religion at Yale

New Haven, Conn.—A new department of religion has been created at Yale University here, President Charles Seymour announced. Functioning at both undergraduate and graduate levels, it will coordinate courses already offered and develop a program of study for an undergraduate major in religion.

The Rev. Dr. John C. Schroeder, master of Calhoun College, and professor of homiletcs and pastoral theology, has been appointed chairman of the department and director of undergraduate studies. The Rev. Dr. Kenneth S. Latourette, professor of missions and Oriental history, will serve as director of graduate studies.

Lutherans Make $100,000 Gift for Relief Work

New York— A contribution of $100,000 has been made by the American Section of the Lutheran World Convention to Church World Service, joint Protestant relief agency, it was announced here by the National Lutheran Council.

Most of the gift is expected to be used by the Department of Reconstruction and Inter-Church Aid of the World Council of Churches in Geneva.

The American Section of the Convention has also approved requests for $407,571, of which $167,571 was for Europe and $240,000 for China. The latter included $40,000 to purchase and renovate a C-47 transport plane that will be used to repatriate missionaries in isolated areas of China. The plane will be made available to other Protestant denominations.

Vatican Paper Denies Pogrom Responsibility

Asserts Catholic Prelates Innocent of Slaying of Jews in Poland

ROME—Charges by Premier Edward Osubka-Morawski of Poland that top-ranking Roman Catholic leaders were partly responsible for the July 4 pogrom at Kielce, in which forty-one Jews and four Poles were killed, because they refused to sign an appeal against anti-Semitism were denied by *Osservatore Romano,* official Vatican newspaper.

Asserting that Premier Obsubka-Morawski's denunciation "did not reflect the truth," *Osservatore* declared "there is no doubt that these prelates and the rest of the Polish clergy are ready to condemn the pogrom makers." It said, however, that in calling on members of the Polish hierarchy to condemn anti-Semitism, government authorities "are also demanding something that could be used eventually against others."

Plainly hinting that the Warsaw government is seeking to lay a blanket charge of anti-Semitism against all who oppose the present regime, *Osservatore* intimated that the request made to members of the Catholic hierarchy was coupled with a desire by the government "to condemn General Anders and his soldiers and everyone who does not share exactly the opinions of the present rulers in Warsaw."

The Vatican newspaper quoted Premier Osubka-Morawski as having charged the Polish clergy with being "very reactionary" and with expressing "regret" that Bishop Kaczmarek of Kielce had refused to denounce the Kielce mob, "although government and party groups appealed to him." It also quoted the premier as regretting that Adam Cardinal Sapieha, Archbishop of Cracow, had refused to sign an appeal against anti-Semitism.

Declaring that to the school of Christian charity there is added, in Poland as elsewhere, "a marvelous application of aids and defenses for the persecuted and especially of the Jews," *Osservatore* said:

"The Polish clergy could not have refused to cooperate in impeding that which they, with the Church and with the Gospel, in the name of and through the mandate of Christ, have always condemned and sought to impede."

Citing a report that Premier Osubka-Morawski had declared himself in favor of renewing diplomatic relations between Poland and the Vatican but had added, "it will take two to do so," *Osservatore* commented: "But only one broke these relations." This was a reference to the abrogation of the Poland-Vatican concordat by the Warsaw government last fall.

Osservatore affirmed that the Holy See is "ready at any time" to renew relations, but said that one condition must be that Polish Catholics be permitted freedom "in the real sense of the word." It added that so for the Warsaw government has not taken any steps toward an agreement.

Mormons Excommunicate Woman Writer on Smith

Salt Lake City, Utah—The Church of Jesus Christ of Latter-Day Saints (Mormons) has excommunicated Fawn M. Brodie, author of the book, *No Man Knows My History.* No reason was given for the action.

Mrs. Brodie's book dealt with the life of Joseph Smith, founder and first president of the Sect. The wife of a Yale University professor, Dr. Bernard M. Brodie, Mrs. Brodie was born in the Mormon faith.

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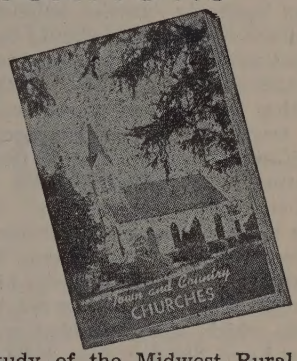

A Study of the TOWN AND COUNTRY CHURCHES of the Lutheran Augustana Synod by A. D. Mattson

This booklet, published under the auspices of the Augustana Board of Home Missions is a completion and revision of a study of the rural life program that was first reported on by the author in "A Study of the Midwest Rural Churches" published last year. The author, who is Professor of Ethics and Sociology at Augustana Theological Seminary, is spending half of each year in rural mission work. His evaluation of the rural life program is based on first hand information.

Size 7⅝x5¼ inches, paper cover, 64 pages. Net 40 cents.

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For some time there has been a need for more information regarding church architecture. During the past year the Commission on Church Architecture of the Lutheran Augustana Synod has given much time and thought to the preparation of a guide book on this subject. "When You Build the House of God" is the result. It is a handbook that is valuable to the church at large rather than to any one Synod.

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Confessional Membership Asked in World Council

Executive Committee of Lutheran World Conventions Plans New Federation

STOCKHOLM—An American proposal for representation in the World Council of Churches on a confessional rather than a geographical basis was adopted unanimously by the Lutheran World Convention's executive committee at a three-day meeting at Uppsala, July 25-27. Its recommendation will be submitted to the arrangements committee because the Lutheran bodies in America believe that Lutherans of the world should be recognized in the World Council as a denominational unit. The Orthodox Churches are the only group accorded such recognition under the proposed constitution of the World Council, Protestant representation being allocated on a geographical basis.

The executive committee drafted the first constitution in the Lutheran World Convention's twenty-three-year history for presentation to its next general convention which, it was decided, will be held at Lund, Sweden, June 24-29, 1947. Organized at Eisenach, Germany, in 1923, the LWC held its second convention at Copenhagen in 1929 and the third at Paris in 1935.

Would Become a Federation

The constitution changes the name of the organization to the Lutheran World Federation, and expands the executive committee from twelve to sixteen members to provide representation for minority churches. The committee will then consist of four members each from America, Scandinavia, Germany, and the minority churches. It is planned to organize a national committee in each of the twenty-eight countries with a substantial number of Lutherans.

Presented by a special committee headed by Dr. Abdel Ross Wentz, chairman of the American Section of the LWC, the constitution was in process of preparation when World War II broke out and interrupted plans to perfect reorganization of the agency.

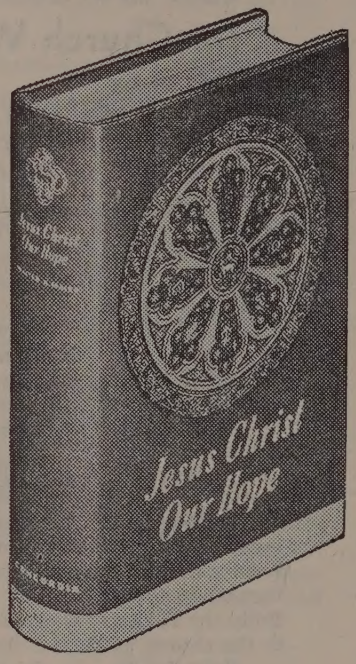
Archbishop Eidem Is President

Officers elected at the executive committee's meeting at Copenhagen last December were confirmed at the Uppsala sessions, with Archbishop Erling Eidem of Sweden as president, Professor Olaf Moe of Norway as first vice president, and Dr. S. C. Michelfelder of the United States as executive secretary. In addition, Dr. Wentz was named as second vice president.

Prior to the meeting of the executive committee at Uppsala, the American members spent a few days in Finland, during which they conferred with Archbishop Aleksi Lehtonen. The group consisted of Dr. Ralph H. Long, executive director of the National Lutheran Council; Dr. Franklin Clark Fry, president of the United Lutheran Church in America; Dr. J. A. Aasgaard, president of the Evangelical Lutheran Church; Dr. Clifford Ansgar Nelson, European representative of the American Section; Dr. Wentz and Dr. Michelfelder. According to present plans, the churchmen will visit Poland before returning to the United States.

Drs. Long, Fry and Michelfelder were scheduled to leave Stockholm for New York by plane on Wednesday, Augu 7. Dr. Wentz will remain behind attend meetings of the World Coun of Churches in London, and Dr. Aa gaard will return home by liner.

This will be Dr. Michelfelder's fi trip to the United States since he we to Europe in July last year to becon the American Section's commission to the World Council of Churches Geneva, Switzerland. In addition his activities in behalf of the Luther Churches, he organized and directe the Material Aid Division of the Wor Council and is now chairman of th important program for relief and re habilitation. It is expected that he wi remain in this country about six week



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rges Church Support of Social Justice Program

. Pannkoke Says Nazi Rise Is Warning to American Lutheranism

HICAGO—Active church support of social justice programs was urged a report presented by Dr. O. H. nnkoke, Lutheran clergyman, at a ecial meeting here of the welfare vision of the National Lutheran uncil.

Dr. Pannkoke, who serves as con-ltant to the Council, asserted that he disastrous rise of Nazism is a arning to American Lutherans to dis-ver a positive relationship of God's ill to modern society." He based his ea on the following four principles:

"1. Human personality is the highest oral value in life. . . . Its fullest de-elopment according to the nature hich God has given it is life's cen-al purpose and the moral test for ev-y action on the part of every indi-idual or group.

"2. The institutions of society exist ot in their own right, but to serve uman personality. If they do this, ey fulfill God's will. If they fail to this and stunt and crush personality, ey violate the will of God.

"3. The Christian faith is not only solute trust in God. It is militant tivity to see that God's will is car-ed out in society toward the full alization of every personality.

"4. The law of love applies not only mong Christians. It applies to the hole social order including govern-ent, industry, education, recreation nd culture."

Advocating premarriage education nd counseling by the Church in its lleges and local congregations, Dr. annkoke said that the Church should emphasize the family as a social unit counteract economic chaos. He also rged the bringing of spiritual values secular education which, he said, as become "over-secularized."

ay Church Must Be Active nfluence in Nation's Life

London—The church's duty to the ation is to be an active influence in ll spheers of social and industrial life, r. Geoffrey Francis Fisher, Archbish-p of Canterbury, declared at a meet-ng of the Oxford Diocesan Conference.

"Nationalism is doomed to failure," r. Fisher warned, "unless it evokes, nd meets with, a greater sense of pri-ate duty and public service than has xisted before. Churchmen must be n the middle of industry, national ealth service, youth education, and verything else, working with all men, whether they hold our faith or not. If the Church is the leaven, then it has to be in the middle of the lump to do its work."

Occupation Authorities Hit German Catholic Church

Rome—The Roman Catholic Church in Germany is being treated with "increasing severity" in the British, French and American zones largely because of its attitude toward de-Nazification programs, according to Vatican sources.

The situation is represented as being "especially difficult" in Cologne, due partly to the rigid stand taken by Cardinal-Archbishop Joseph Frings, who has insisted it is unjust to adjudge the entire German people guilty for the crimes of Nazism.

The Vatican informants asserted that Allied occupation authorities are showing "increased sympathy" toward the Protestant Churches.

A major grievance of Catholic authorities in the American zone is said to have developed because of difficulties in reorganizing the Catholic press. Reports reaching the Vatican disclose that the widely-known Jesuit review, *Stimmen der Zeit*, which was suppressed by the Nazis in 1940, has still not been permitted to reappear, while in Bavaria only one Catholic weekly, *Katholisches Sonntagsblatt*, is allowed to be published.

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Protestants to Speak On Political Questions

Commission Formed at Conclave of World Council of Churches

LONDON—Formation of a thirty-man commission to make the views of Protestant and Eastern Orthodox Churches known on international political and economic questions was approved by seventy-five church leaders from sixteen countries who met at Cambridge under the auspices of the World Council of Churches.

It was announced that seven American and British members have already been appointed to the commission. Four American members are John Foster Dulles, New York, chairman of the Commission on a Just and Durable Peace of the Federal Council of Churches, who presided over the Cambridge conference; Methodist Bishop G. Bromley Oxnam, president of the Federal Council; Protestant Episcopal Bishop G. Ashton Oldham of Albany, N.Y.; and Dr. Reinhold Niebuhr, professor at Union Theological Seminary, New York.

British members named were: Sir Alfred Zimmern, emeritus professor of international relations at Oxford University; Dr. George K. A. Bell, Anglican Bishop of Chichester; and John Edwards, M.P.

Agreement to set up the international commission was preceded by discussions which revealed differences of opinion between American and European delegates as to its scope and potential effectiveness. This divergence of opinion was again evident when members of the newly-formed commission met informally for the first time.

Europeans Stress Caution

Viewpoint of the American members was that the commission should be developed into a well-organized, strong group to present the Churches' views to world statesmen when occasion arises, but European members felt that the new body should be cautious in character and function along more modest lines.

Another point at issue was whether the commission should be a small group of carefully selected churchmen who would seek contacts with political leaders in various countries, or whether it should be a much larger body working not only with political leaders, but through public opinion as well. The commission's present quota of thirty members, it was indicated, may be increased later. American churchmen, have, meanwhile urged that women be considered for appointment to the group.

In an address to the conference, chairman Dulles referred to "tensions" between Russia and the West and said that the Christian approach to these tensions means that each nation must look at its own attitude to discover what is wrong and to remedy it.

He said the tensions arose "because Western democracy permits freedoms, but Soviet Russia fears freedoms and fear that they are so contagious that they would undo the Communist work within the Soviet Union." He urged that while the United States might run "a slight risk" in abandoning its quest for geographic security by restricting its program of widespread bases, to do so would "do away with the greater risks inherent in the tensions the search for security builds up."

Urges End of Armament Race

Dulles pleaded for an end to "the armaments race between Russia and the West" and for an atomic development authority such as was advocated by the United States. He said:

"Russia thinks of an atomic authority as a Trojan horse to get behind the iron curtain and impair her defense, and there is some reason historically for this view. However, on the basis of my contacts with American political leaders I am sure the United States is entirely honorable in its atom proposals. The plan for international control could be extended so that armaments more and more would be brought under control."

Dulles went on to declare that no political system is incompatible with Christianity, although he warned that "our Christian society cannot compromise its belief that the human personality is sacred and that methods of the purge and coercion are incompatible with a Christian peace."

These remarks brought a rejoinder from Dr. Emil Brunner, of Zurich, widely-known Swiss theologian, who declared he could not agree that there was no political system incompatible with Christianity. He declared that arguments advanced for an understanding of totalitarianism in Russia could have been applied equally to the Nazis, and said "the Church must say that this is wrong."

"Living Church" Scores Church Union Plans

Milwaukee, Wis.—The proposed basis of union between the Presbyterian Church in the U. S. A. and the Protestant Episcopal Church was severely criticized in a leading editorial appearing in the July 14 issue of **The Living Church**, Episcopal weekly published here.

Calling upon both clergy and lay delegates to the forthcoming triennial convention of the Protestant Episcopal Church to reject in its entirety the basis of union document which was made public in Philadelphia July 1 by officials of both denominations, the editorial declares:

"The publication of the majority and minority reports of the Commission on Approaches to Unity seems to mark the end of the hope of reunion in our generation. For the plan proposed by the majority would not be a unity stretching across Catholic-Protestant lines. It would be a unification marked by the surrender of the Catholic heritage of this Church (Episcopal) and by the acknowledged supremacy of the Protestant tradition."

Praising the work of the Church unity commission in seeking a basis of union with the Presbyterian body as a "sincere effort to harmonize the traditions of the two churches," the editorial asserts, however, that "compromise is not the way to Christian unity."

"In the words of the minority report," continues the editorial, " 'these proposals would swing our Church definitely and unequivocally out of the Anglican Communion and make it part of the Presbyterian Communion..' The resulting body would not be, like the Episcopal Church today, a Church combining Catholic faith and order with Evangelical freedom and light."

Protestantism Suffering Serious Loss in France

Paris—Protestantism has lost ground in France during the past seventy-five years, according to a study prepared by Pastor Roquette and published in the **Bulletin of French Protestantism**.

Basing his estimates on lists of subscribers to Protestant publications and the number of church contributors and workers, Pastor Roquette reported there are at present 237,000 members of the Reformed Church, as compared with 480,000 listed in the 1872 official census of Reformed Church members. He said that only 180,000 of the present membership practice their religion regularly.

Pastor Roquette pointed out that his study did not include the 350,000 Lutherans in Alsace.

He said that only 4,076 babies were baptized in the Reformed Church in 1943, while 6,272 members died. Conversions numbered only 283 during the same period.

Migrations from the country to towns has led to the closing of 125 parishes out of 650, and meanwhile it is becoming increasingly difficult to recruit pastors. In 1939 there were 38 vacancies, but last year there were 80, and 50 pastors had to be brought in from Switzerland.